Sects and violence : development of an inclusive taxonomy to hermeneutically explore the histo-philosophical motivators for the inception and development of the martial art, Wing Chun Kue

Buckler, S. R.

Award date:
2010

Awarding institution:
Coventry University

Sects and Violence: Development of an inclusive taxonomy to hermeneutically explore the histo-philosophical motivators for the inception and development of the martial art, Wing Chun Kuen.

S. R. Buckler

Submitted for the award of Ph.D.

2010

Part One: The Past

Abstract

Martial arts participation rates exceed those reported for a number of higher-profile physical activities (Sport England, 2002), however little research has been conducted to investigate the purported motivation and benefits participants derive (e.g. Jones, McKay and Peters, 2006; Ko, Kim and Valacich, 2010). A specific area often discussed is the notion of *personal growth* (Ko *et al.*, 2010), either through a form of psychotherapy (e.g. Monahan, 2007), extenuating what may be deemed positive personality attributes (e.g. Kurian, Caterion and Kulhavy, 1993), lowering depression (e.g. Bodin and Martinsen, 2004), reducing aggression (e.g. Twemlow, Sacco and Fonagy, 2008) or reducing stress (e.g. Yan and Downing, 1998). Such *personal growth* is deemed to be *transformatory* in nature (e.g. Lancaster, 2004; Luskin, 2004; Hartelius, Caplan and Rardin, 2007).

Due to issues of generalisability within martial arts research (e.g. Jones *et al.*, 2006), one style which has lacked a tradition of academic research has been selected for a case study. Wing Chun is a unique style, developing exponentially over the past forty years: a style which retains its fighting heritage, utilising exclusive training methods (e.g. Rawcliffe, 2003). Given the pragmatic nature of Wing Chun, an hermeneutic approach has been adopted to investigate the histo-philosophical motivation for the inception of the style to provide a context from which to explore current participant motivation.

Initially, an inclusive theoretical taxonomy has been developed for subsequent analysis. This hermeneutic analysis has been conducted through the development of a 360 degree mixed-methodological approach (e.g. Tashakkori and Teddlie, 2008) utilising exploratory and explanatory stages (e.g. Creswell and Plano-Clark, 2007) to ascertain the validity of the taxonomy. Findings are subsequently discussed in relation to the mixed-methodological approach.

From the taxonomy, a proposal is that an inherent link exists between the development of a *better fighter* and a *better person* while implying that the martial arts are a person-centred transformatory practice.

CONTENTS

PART ONE

PART TWO

PART THREE

Note:

All Americanisms have been converted to the English equivalent within direct quotes (e.g. *actualization* has been changed to *actualisation*, etc.) for ease of reading. Additionally, the use of Taoism, Tao, Taoist opposed to Daoism, Dao, Daoist, etc. has been used throughout due to their more familiar nature.

LIST OF FIGURES

LIST OF PHOTOGRAPHS

LIST OF TABLES

APPENDICES

Acknowledgments

I have *eventually* come to realise that a Ph.D. is a process...not a product. I have developed as a result of the interactions with many people who have helped this journey. To this extent, I would specifically like to acknowledge the support from a range of people.

First and foremost, my supervisory team, Dr. Paul Castle and Dr. Derek Peters. Indeed, if it was not for Paul, my Director of Studies, and the outstanding contribution and support in the final stages, this thesis would not have come to fruition. It has been an honour to work with such a committed academic and friend... a true academic *'Kung Fu'* master who has kept me on my toes! Thank you!

Within the martial arts

For their insight, support and access, I would like to express my upmost thanks to Si Gung Shaun Rawcliffe, Sifu Steve Woodward and Sifu David Ackroyd-Jones (Midlands Wing Chun Kuen, UK). They have opened the world to Wing Chun for me and have selflessly shared their knowledge to promote Wing Chun in the purest sense. I would also like to express my thanks to my Wing Chun brothers and sisters, specifically Simon Moore, Kevin Carr, Richard Biggs and Genea Rawcliffe, whose insights, discussion and friendship have contributed in so many ways on this path.

Such friendship, discussion and instruction have similarly been shared by numerous martial artists along the path: from the Filipino Martial Arts, Punong Guro Peter Lewis (international School of Filipino Martial Arts, Worcester), who has developed my perspective externally to the Chinese martial arts, and Shifu Catherine Hyde (Tai Ji Quan Dao, Worcester) who has broadened my perspective on Chinese Martial Arts and Qigong. Finally Sensei Dave Ritchie (Bujinkai Karate, Exmouth) where the journey began in 1981. There are numerous instructors and students who have similarly shared their friendship and knowledge over the years, too numerous to list here but an honour to have known.

Within academia

For the many hours of wondering why we are engaged on the Ph.D. process, my thanks must be expressed to my colleague and friend Wendy Messenger. Similarly another colleague and friend, Jenny Lewis, who has managed to cover for me while keeping things running smoothly when *disappearing home* to work on the thesis.

I also wish to express my thanks to Helen Tabinor from the Graduate School also Su Fagg and Catherine Armistead, who have tirelessly pursued some weird and wonderful articles to inform the thesis. Hopefully now you will understand now how they relate!

Of course...

Mum and Dad – thank you for your love and support allowing me to make my own decisions and providing the stable foundation from which to explore the world. You have enabled me to engage with the martial arts and my academic pathway, nurturing and encouraging every step of the way (despite seeing the injuries from some wonderfully archaic training methods, thankfully not Wing Chun related!) You have set a model I hope I can follow.

And finally...

Claire...where would I be without you!? The mantra, *'I'm just going to do some work on the Ph.D.*' must have caused your heart to sink time and again, knowing those words meant days, evenings, weekends...even weeks, away from you over the years. Those words have probably been spoken more than the three most important ones...

Poppy...who has taught me to find laughter once again in my life.

Cameron and Chloe... although wanting to complete this before you arrived, after your first year, you can now have a father whose love and commitment will be unsurpassed.

PREAMBLE

> *The religious air continued as the students all bowed to each other, the early morning sun shone down through the dojo windows, high up near the ceiling, and illuminated the students‟ white pyjamas in a glowing bar of light. Then they stood up and performed a final exercise in pairs, shuffling and holding hands like couples practising a Highland reel. The atmosphere, and the heady seriousness of it all, along with the inexplicable nature of their movements held me entranced.*
> Twigger (1997:26)

The scene Twigger portrays as his first exposure to martial arts may be a familiar experience to those who remember their first martial arts lesson. The strangeness of that first session, the erratic movements and the bizarre noises emanating from the instructor similarly as entrancing as the scene Twigger portrays.

The *Kung Fu Boom* of the 1970s saw a rapid expansion in martial art interest: Bruce Lee had achieved iconic status, David Carradine wandered the American wilderness in *Kung F*‘, *Monkey* and *The Water Margin* had been transformed from classic Chinese texts into long-running television shows. News items portrayed groups of martial artists demolishing houses with their techniques, and a crime-fighting cartoon dog, *Hong Kong Phooey* was compulsive viewing to a ten-year old. Surrounded by this media exposure martial arts classes flourished. Yet the duality of that first experience of a martial arts class seemed far removed from the media. This was different. No monks, no temples, no magic... just physical action in its purest sense.

Practitioners who started at that time may have had only Karate or Judo to choose from, although longer-term practitioners may have eventually traversed Jiu-Jitsu through to Escrima, Kendo through to Tai Chi. The proverbial blood, sweat and tears, the onset of osteo-arthritis from earlier harsh training regimes,

or a questionable collection of *Kung Fu* movies, may have accompanied practitioners who have devoted a significant part of their lives to the martial arts. Yet something has kept such practitioners constantly engaged: it is this something that this thesis attempts to explore to explain why people become involved in training... and why they continue. It is this something that may be deemed transformatory, from the depths of personal confrontation to the heights of being human.

CHAPTER ONE:

INTRODUCTION

The largest tree grows from a sapling;
The highest building rises from a pile of earth;
A journey of a thousand miles begins with a single step.

Tao Te Ching, Chapter 64
(Cleary, 1991)

1.1 Context

The martial arts have developed for over 5000 years (Chow & Spangler, 1982) and have become increasingly globalised over the past century (Kit, 1996). There are an estimated 75 million participants worldwide (Birrer, 1996) with participation rates within the United Kingdom exceeding those quoted for men's rugby, athletics and basketball, and women's netball, athletics and gymnastics (Sport England, 2002).

Despite the high profile of martial arts, little academic research has taken place. Of the majority of research within the martial arts, a psychological research tradition exists, predominantly focused on positive effects derived through training. These studies differ in methodology and samples; however their findings are comparable concluding that training benefits psychological well-being (Adler, 2003; Massey, 1998; Park, 2000). Despite such studies, little research has been conducted into the incentives and motivation for why people start or continue training (Jones *et al.*, 2006; Ko *et al.*, 2010; Twemlow, Lerma & Twemlow, 1996). This thesis further investigates such issues of motivation in an attempt to explain why the martial arts originated and why they are currently trained.

Through such investigation, the thesis initially explores the collective term *martial arts*. Given the issues of generalisability of martial art research discussed by Jones *et al.* (2006), one specific martial art which lacks academic research has been selected for detailed analysis, the Chinese style of Wing Chun. The analysis initially examines the historical and philosophical context of Chinese martial arts to provide a context for the examination of the historical and philosophical nature of Wing Chun. Through this investigation, a taxonomy for the development of martial arts is provided, detailing how an inherent philosophy underpins the inception and subsequent development of a style. Such a histo-philosophical approach in turn provides a basis for investigating why people currently train in the style.

This chapter will thus provide an overview of the martial arts, progressing to discuss the intrinsic themes of the thesis (specifically the conceptual and methodological orientation to *frame* the context of this thesis) before progressing to elaborate further on the adopted structure and approach.

1.2 The Martial Arts

It is suggested here that the term *martial art* is a malleable concept open to varying interpretations. For example, to one person the martial arts may be considered as oriental fighting techniques, to another a stylised way to defeat an opponent. It could mean a way of self-mastery through physical movement, or any aged war-derived method of fighting. Another may define martial arts as violence with quasi-religious undertones. In different contexts, it could mean either all of these…or none. Perhaps the term is defined through a person‘s subjective experience, their exposure to what the collective classification of martial arts represents: for example media portrayal or forty years of practical experience. However this does not draw any conclusive definition to the term *martial art*.

This thesis has identified a gap in the literature: many sources either avoid defining the term *martial art*, or offer a limited definition, generally related to dated battlefield techniques. In this chapter, a more refined definition of the *martial arts* will be offered. It must be noted that the references within this chapter appear dated due to this issue having not been discussed in recent years. However at a time when martial arts are permeating and evolving, this discussion is long overdue.

1.2.1 Etymology

The two words *martial art* can be defined separately to provide further understanding of this global term. Although not the most informative source, as a starting point the Oxford English Dictionary (2009: online) defines these words as:

Martial:	*belonging to war*
Art:	*skill acquired by experience, study or observation.*

Thus the term *martial art* may be defined as *the skill of warfare*.

Wildish (2000) disagrees however that the martial arts can be translated so simplistically. He suggests that the term *martial art* is a poor translation for the Chinese term *wushu* or its Japanese equivalent *budo*. *Wu*, although often translated as *martial*, has a more complex etymological root. If the Chinese character for *wu* is analysed (Figure 1.1, upper character), it is a combination of two elements, the upper radical translating as *halberd* (a pole with a blade), whereas the bottom radical translates as *stop*.

Figure 1.1: The Chinese character 'Wu' (upper character) and the Chinese character 'Shu' (lower character)

Wildish (2000) consequently interprets the character *wu* literally as *stop the halberd* or as a more general interpretation *cessation of arms*, which he comments relates to the prevention of violence.

The character *shu* (Figure 1.1, lower character) is interpreted by Wildish (2000) as *art*: by this he explains that this is interpreted as a body of knowledge and the principles and techniques pursued for the perfection of the human spirit. Furthermore, Wildish (2000) reports that the martial arts should be defined as *arts of peace* opposed to *arts of warfare*.

Mitchell (1984:6) provides a similar definition, one which although dated, appears to support the discussion on etymology by Wildish,

> *The term "martial arts" means those arts concerned with the waging of war yet curiously, very few meet that definition. By far the majority are relatively recent activities, developed in the twentieth century itself and having only the smallest connection with the battlefield.*

Although Mitchell's (1984) perspective is interesting in relation to suggesting that martial arts are not connected with warfare, his assertion that martial arts are relatively modern is questionable. Some, if not many, of the martial arts precede the twentieth century (for example, Tai Chi, Pakua, Jiu-Jitsu, etc), although a number have undergone a renaissance during the latter-nineteenth and early-twentieth century, for example: Kano Jigoro's development of Judo from Jiu-Jitsu in 1882; Ueshiba Morihei's development of Aikido from Aiki-Jiu-Jitsu, during the 1920s and 1930s; Funakoshi Gichen's introduction of Okinawan Karate to Japan in 1921 and the subsequent development of Shotokan Karate; or Miyagi Chojun's development of Goju-Ryu Karate from Shaolin and Pakua in 1929.

Mitchell‘s (1984) comment thus appears to relate to the martial arts‘ post-renaissance where for example, the aforementioned systems were more concerned with development of the person (i.e. Funakoshi, Ueshiba) opposed to any military connotations. This would therefore support Wildish‘s notion that the martial arts should be defined *arts of peace*.

Mitchell (1984:6) furthers the discussion noting that the reason why such combat systems cannot be referred to as martial arts is through the way they have been practised,

> *Although they no longer have a military role, it was said that their study would develop character, or higher moral standards, As a result of this change they ceased to have any military connotation and became a martial „way" instead.*

This is an interesting comment as according to Mitchell it would appear that once a fighting system develops to adopt a sense of personal development, the system becomes a *wa*y: when it is a *way*, the art ceases to have a military role.

It would thus appear from the assertions of Mitchell (1984) and Wildish (2000) that the martial arts develop a person in some way, yet further exploration as to the nature of this *personal development* is warranted (as discussed in Chapter 1.5).

Yet a paradox exists which may be explored through a historical anecdote.

The Samurai of Japan were warriors on the battlefield, however being able to fight was still governed by a certain code, or a *way*. For example the book *Hagakure* (written in 1700 by Yamamoto Tsunetomo) and the *Bushido Shoshinshu* (written by Taira Shigesuke during his lifetime 1639-1730) governs how a Samurai should conduct himself in life as well as on the battlefield. From this anecdote, warfare and philosophy are demonstrated to be interwoven.

Although the historical anecdote of the Samurai illustrates one example of the need to develop fighting skills alongside a sense of developing the person through an ascribed philosophy, there is further support for the link between these. Indeed French (2003) suggests that developing an underlying philosophy behind a fighting system provides a level of justification to the individual to distinguish them from being a mere murderer in the perspective of their society. French (2003) thus suggests that many pragmatic systems have developed an integral philosophy, (an issue which will be explored further in Chapter 2.9 to 2.13 which discusses the philosophy of fighting systems, before progressing to explore the philosophy of Wing Chun in Chapter 4.16 to 4.19).

From this discussion concerning the definition of the martial arts, there is an indication that they are pragmatic for combat purposes, yet also transformatory through the development of an integral philosophy. Indeed, this thesis explores the relationship between the pragmatic and the transformatory using Wing Chun as a case study.

As previously noted by Jones *et al.* (2006), due to issues of generalisability within martial art research, they advocate specific focus on one style. Even within one style, there may be many different interpretations, or the style trains with a particular emphasis on some aspect (for example, where Tai Chi may be trained for health benefits opposed to combat). Consequently a case study enables the study of a single instance of a bounded system, thus allowing the reader to understand the ideas more clearly through using unique examples of real people in real settings (Cohen, Manion and Morrison, 2007; Creswell, 2007). There are three types of case study outlined by Cohen *et al.* (2007): the *descriptive* which provides a narrative account, the *exploratory* which is a pilot to generate research questions, and *explanatory* which enables theories to be tested. Within this thesis, all three types may be deemed relevant. A description and analysis of Wing Chun‘s history and philosophy generates themes for further investigation through both an exploratory and explanatory

methodological approach (discussed in Chapter 6.4.4). Indeed, investigation of Wing Chun‘s histo-philosophical context is deemed hermeneutic whereby if the original motivation for the inception of the style can be investigated, this will provide a basis from which to explore current participation. This hermeneutic orientation is discussed in Chapter 1.4.

Creswell (2007), Robson (2002) and Teddlie and Tashakkori (2009) specify that the case study can involve a variety of sources including quantitative data to enable details to *emerge* from the data collection and analysis. Although a case study may have the advantage of making the research more accessible, a key limitation is that the results may not be generalisable, thus providing difficulty in assessing the reliability and validity due to the selective, and potentially biased, focus. To this extent, the thesis explores the wider martial arts generically progressing to the specific. For example, the histo-philosophical discussion initially explores Chinese martial arts before progressing to examine Wing Chun. Furthermore, the research phases include a general martial arts population and a general Wing Chun population, before focusing on a specific Wing Chun population. Indeed, justification for the focus on Wing Chun and an explanation of the style are explained below to provide a context.

1.3 Wing Chun

Wing Chun is a unique martial art: it has developed globally at an exponential rate since the early-1970s, possibly due to Bruce Lee‘s involvement with the style and subsequent media coverage. Indeed, interest in Bruce Lee‘s teacher, Yip Man (a.k.a. Ip Man), has resulted in the release of two mainstream cinematic biographical films: *[Y]Ip Man* (2008) (which chronicles his life before moving to Hong Kong) and *[Y]Ip Man 2: Legend of a Grandmaster* (2010) (chronicling his life after moving to Hong Kong). Indeed, these are the first mainstream release martial art films to focus specifically on an established practitioner.

Additionally Wing Chun retains its fighting heritage opposed to becoming a more esoteric art (like Aikido) or sport-based (like some variations of Karate and Jiu-Jitsu) (Rawcliffe, 2003). Furthermore, as Wing Chun has become globalised over the past forty years, the style has a limited lineage of practitioners descending from the prominent Yip Man lineage (for example, Yip Man‘s progeny, Yip Chun and Yip Ching are still practicing), although it must be appreciated that there are other lineages outside of the Yip Man lineage which are explored subsequently in this thesis (Chu, Ritchie and Wu, 1998).

Due to Wing Chun‘s popularity, there appears to be a distinct lack of academic research within the style available to the English-speaking audience, and possibly the Chinese audience. Most research has been limited to discussing the historical foundation of the style (e.g. Chu *et al.*, 1998; Gee, Meng & Loewenhagen, 2003) although the historical accuracy is questionable as discussed in Chapter 4.

A possible reason for the lack of interest in the academic side to Wing Chun may be due to the internal politics within the style, which in turn may have prevented fertile discussion and debate. One infamous anecdote from 1986 illustrates such politics.

In 1986 a lead instructor, William Cheung, issued a challenge fight through the popular martial arts press to any Wing Chun fighter: the successful combatant would thus have *proved* that they were the *true* international Wing Chun champion. The challenge was taken up by Emin Boztepe who had been trained by another lead instructor, Leung Ting. According to various sources (e.g. Combat, 1986:78), Boztepe ‗stormed‘ into one of Cheung‘s seminars, ran over to him, ‗sent him flying‘ with both ending up on the floor. Boztepe gained the ‗upper-hand‘ and repeatedly punched Cheung. The resulting ‗farce‘ resembled a playground fight with no clear winner and indeed from video evidence, no explicit Wing Chun techniques were utilised. Both sides claimed victory with Boztepe later setting up his own organisation after breaking away from Leung

Ting. (A search of Boztepe vs. Cheung on video sharing sites, such as www.youtube.com will provide such footage.)

Although the politics of Wing Chun have not reached such proportions since, there still appear to be political undercurrents as reported by Tse (2006) in relation to the behaviour of various groups of students at a training session in Hong Kong during the second world Ving Tsun Athletic Association Conference held at Shatin, November 2006. (*Ving Tsun* is an alternate spelling of *Wing Chun*.)

In an attempt to ensure neutrality, this thesis initially focuses on Wing Chun generally before progressing to examine the motivation of participants in one association, narrowing to one club within the association. Potential findings are deigned to be generalisable, with the structure of the research activity being made explicit for future researchers to investigate other contexts.

1.3.1 The Setting

As noted by Oliver (2008) social science research needs to be restricted by parameters due to the time-consuming nature of collecting data from human participants. Although it has been noted that Wing Chun has a limited lineage of practitioners, there are still numerous sub-associations internationally. This has resulted in focusing on participants form one such sub-association. The lineage is specifically related to Yip Chun (Yip Man‘s eldest son): Yip Chun‘s lineage consists of eighteen instructors, with only eight based outside of Hong Kong.

The sub-association has been in existence for twenty-eight years, led by an internationally recognised authority in the martial arts and Wing Chun. The sub-association has seven branches with twenty-six instructors running a variety of individual clubs nationally and internationally.

The structure of the association adheres to traditional Chinese kinship within the martial arts and trades. An instructor is known as *Sifu*, an honorary title that

students refer to their teacher within and outside of training. The teacher of a student‘s instructor is known as *Si Gung*, the instructor of the *Si Gung* referred to as *Si-tai Gung*. There are a number of other titles for fellow students depending on whether they have been training for a longer or shorter duration, similarly students who have trained alongside an instructor have different titles. In Western terms the family titles of older/younger brother/sister, father, grandfather, uncle, great uncle, etc. are a direct translation.

The typical activities within a club span a two-hour session. A warm up of stretching, punching and basic techniques performed individually generally start the session. From here, training may adhere to various elements outlined in Table 1.1).

Table 1.1: Wing Chun training elements (adapted from Rawcliffe, 2010:online).

Forms	Forms are preset series of movements that teach and refine specific techniques and concepts. They are designed for individual practice. The forms of Wing Chun consist of: • Three unarmed forms: Little Idea Form (Siu Nim Tao), Seeking the Bridge form (Chum Kiu) and Thrusting Fingers form (Biu Tze); • Two weapons forms: Double Butterfly Knives form (Baat Cham Dao) and Six and a Half Point Pole form (Luk Dim Book Kwun); • One form against a piece of training equipment: Wooden Dummy form (Muk Yan Jong).
Application Drills	Techniques and concepts from the forms are applied either individually or in coordination with an opponent in a prearranged manner.
Fighting Application	Fighting application teaches the application of techniques through the forms and through drilling.
Chi Sao	Chi Sao (or sticking hands) is a unique interactive training method within the martial arts. There are parallels within Tai Chi and Escrima although not developed to the same extent as within Wing Chun. According to Rawcliffe (2010:online), Chi Sao develops a range of skills (e.g. correct use of: structural awareness, sensitivity, judgment, coordination, balance, timing, energy) through a strategic game which requires constant reassessment of the situation.

In summary, the martial arts have been discussed to encompass more than pragmatic combat skills with the notion of personal growth being advocated by a number of authors (e.g. Adler, 2003; French, 2003; Massey, 1998; Mitchell, 1984; Park, 2000; Wildish, 2000). Additionally Wing Chun has been advocated as a specific martial art for research due to the assertion by Jones *et al.* (2006) that there are issues of generalisability in martial arts research. Wing Chun has been selected as the specific focus due to the absence of academic research, its uniqueness, popularity and in turn, exponential growth.

Returning to the assertion that training in the martial arts in some way leads to personal growth, the term requires additional examination for clarity due to the variety of, what may be deemed synonymous terms, that exist. This in turn raises an implicit theme within the thesis and as such the conceptual paradigm in establishing whether such personal growth is inherent not only in the martial arts but also in Wing Chun. The issue of personal growth and such synonymous terms are subsequently explored in Chapter 1.5.

1.4 Hermeneutic orientation of the thesis

As previously discussed in Chapter 1.2 and 1.3, Wing Chun lacks a tradition of academic research. As similarly noted, most research within Wing Chun has been limited to discussing the historical foundation of the style, although the historical accuracy is questionable, as discussed in Chapter 4. Furthermore, given the uniqueness of the style and the retention of pragmatic combat skills, if the histo-philosophical inception and development of the style can be ascertained, this will provide a basis from which to explore current participant motivation. The comparison of the past with the present is thus *hermeneutical* in nature, a term discussed below; a term that separates this thesis into an exploration of the past (Part 1) and the present (Part 2).

According to Robson (2002:196), hermeneutics is the ‗art and science of interpretation', both as a philosophical orientation and as a methodology in an attempt to make sense of the world. According to Kincheloe and Berry (2004:278) original application of hermeneutics was in application to ‗the literal

or exegetic analysis of sacred texts‘. The term however is more often applied to the implicit meanings within a text or human interaction (Kincheloe and Berry, 2004; Robson, 2002). Cohen *et al.*(2007:27) develop this further suggesting that hermeneutics ‗seeks to understand situations through the eyes of the participants‘ based on the view that reality is a social construction‘. By this, Braud and Anderson (1998), Cohen *et al.* (2007), Fielding (2010), Haslam and McGarty (2003), and Kincheloe and Berry (2004) specify that hermeneutics involves capturing emergent meaning between the interactions of others, while also recovering and reconstructing the intentions of participants through an analysis of meaning. Fielding (2010) subsequently advocates a mixed methodological research paradigm in order to stimulate a more sophisticated knowledge through displaying analytic density.

Such density thus relates to the way in which knowledge is constructed over time: as Robson (2002:196) demonstrates, the term ‗freedom of speech‘ needs to be translated into the twenty-first century context from the eighteenth-century context. In returning to Fielding‘s (2010) assertion for use of mixed methodology, although the paradigm is discussed in detail in Chapter 6, there are parallels in hermeneutic orientation to Kincheloe and Berry‘s (2004) discussion of the *bricolage*.

According to Kincheloe and Berry (2004), the *bricolage* comes from the French term *bricoleur* which is used to describe a person who makes use of any available tools to complete a task. Kincheloe and Berry (2004:96) thus identify a parallel between the bricolage and what they refer to as a ‗hermeneutic circle‘, whereby the researcher‘s attention fluctuates between different levels of what may appear to be unrelated ideas. Kincheloe and Berry (2004) and Smith (2007) comments that through the hermeneutic circle, the meaning of a phenomenon begins to emerge, whereby there is a dynamic relationship between the whole and the parts. Smith (2007:5) further comments that, ‗to understand the part, you look to the whole; to understand the whole, you look to the part‘.

Kincheloe and Berry (2004) state that ‗a profound process takes place that enhances the creativity of the researcher', although warn that the ‗purposes and perspectives of different interpreters are never the same'. This warning is similarly identified by Braud and Anderson (2004:279) who report that ‗participants may not agree with derived interpretations'. Furthermore, Smith (2007:5) warns that ‗the final interpretation may never be reached as the circle could theoretically go on forever'.

Consequently, a question could be asked as to why this thesis advocates mixed methodology opposed to an hermeneutic methodology: Robson (2002:198) identifies a procedural tension between ‗closely embedding the context and process of explanation and the research to be honest and balanced'. Kincheloe and Berry (2004:97) suggest that ‗if a hermeneutic method were to be proceduralized, our interpretations would become increasingly disconnected from the lived world'.

In summary, a hermeneutic approach to this thesis is adopted in order to identify the original meaning for the inception of Wing Chun before progressing to identify if this is the same for current practitioners. Taking this further, as participants in this research are given an active voice, this relates to Kincheloe and Berry's (2004) concept of *symbiotic hermeneutics* whereby an interpretation is developed in relation to other peoples' perspectives which will be derived from available literature and research stages. This analysis will subsequently address the fundamental issue: have the reasons for training in Wing Chun remained the same from its inception? This in turn lends to a historical analysis of the formation of Wing Chun (Chapter 4), while ascertaining whether a central philosophy existed (Chapter 4), and to whether such a philosophy underpins practitioners' motivation for training in the present-day (Chapters 6-8)

As noted however, while the approach may be hermeneutic in nature, the actual research will be mixed methodological to negate the tensions identified through hermeneutic research methods. Subsection 1.7 will thus detail the structure to which this thesis conforms in order to orientate the reader further.

1.5 Conceptual paradigm

1.5.1 Introduction

There are numerous assertions that the martial arts develop a person in some way (e.g. Columbus and Rice, 1998; Fuller, 1988; Hyams, 1982; Monahan, 2007; Richman and Rehberg, 1986; Thirer and Grabiner, 1980). Weiser, Kutz, Kutz and Weiser (1995:120) specifically state that the martial arts ‗are disciplines for gaining insight into one‘s character…with the aim of growth toward a new and stronger way of being‘.

Given that this sense of personal development within the martial arts is widely reported, a conceptual orientation which encompasses such *personal growth* requires additional examination for clarity.

One subject discipline which relates to the notion of personal growth is that of psychology, yet within psychology a number of sections and divisions exist. For example, given the physical nature of the martial arts, a focus on sport and exercise psychology may be deemed relevant. Alternately given the assertion that the martial arts promote personal growth, a focus on positive psychology or transpersonal psychology may be warranted. These are discussed in turn.

1.5.2 Sport and exercise psychology

Kremer and Moran (2008:739) define sport psychology as ‗the application of psychological theory and methods to the understanding and enhancement of athletic performance‘. From this, Kremer and Moran (2008) highlight specific areas of focus, for example, motivation, competitive anxiety, individual differences, aggression, psychological skills learning, etc.

Jarvis (2006:1) provides a definition of sport psychology from the European Federation of Sport Psychology, that it is ‗...the study of the psychological basis, processes and effects of sport'. Jarvis (2005, 2006) does however question the actual meaning of the word sport, offering an interpretation that it is an encompassing term that may apply to any physical activity for the purposes of competition, recreation, education of health. Additionally, Jarvis (2005) specifically identifies two divisions: *academic sport psychology* which focuses on factors affecting participation and performance, and *applied sport psychology* which aims to enhance athletic performance.

Weinberg and Gould (2007:4) define sport and exercise psychology as ‗the scientific study of people and their behaviours in sport and exercise contexts and the practical application of that knowledge'. They provide a similar distinction that sport and exercise psychology has two objectives: a) to understand how physical performance is affected by a range of psychological factors, and b) to understand how a person's psychological development, health and well-being is influence by participation in sport and exercise. These objectives may thus be summarised as the *causes* of optimal performance and the associated *effects* on the individual from participation.

To this extent, sport and exercise psychology may be deemed a broad field which embody a number of perspectives and theories taken from the general subject of psychology. Taking Weinberg and Gould's (2007) first objective, a number of psychological perspectives that affect performance are inherent, for example, Castle (2008) identifies a number of related themes ranging from motivation, mental imagery, cognitive restructuring, confidence, etc. With Weinberg and Gould's (2007) second objective, further generic psychological perspectives are inherent, for example, the effect of exercise on stress or depression.

Arguably sport and exercise psychology is not a specific conceptual paradigm within psychology (in the same way neither educational or health psychologies are specific conceptual paradigms): instead they may be deemed pragmatic in their use of intra-disciplinary psychological theories and perspectives. As such, more focused paradigms relating to the notion of personal growth are advocated for analysis. Two specific areas are subsequently analysed in Chapters 1.4.3 and 1.4.4 which relate more explicitly to the notion of personal growth, positive psychology and transpersonal psychology.

1.5.3 Positive psychology

Although Maslow (1987:354) first used the term *positive psychology*, the term has become synonymous with the partnership of Martin Seligman and Mihaly[i] Csikszentmihalyi and their inception of positive psychology as a discipline.

Engler (2006:371) effectively summarises positive psychology as ‗a framework for a twenty-first century science', noting that ‗a focus on pathology has prevented psychology from focusing on the positive features of human beings that make life worth living'. Such positive features are classified by Robbins (2008) as positive subjective experience (e.g. flow, joy, optimism), personality traits of thriving individuals (character strengths and virtues), and enhancing social institutions to sustain and develop positive subjective experience. Indeed Seligman (2002) refers to these areas as the *three pillars* of positive psychology.

Furthermore, Engler (2006:371) notes that Seligman and Csikszentmihalyi have grouped with ‗leading psychologists to articulate an attractive vision of the good life based on empirical studies'. Rich (2001:8) similarly asserts that positive psychology ‗is a science of positive subjective experience, positive traits, and positive institutions'. Sheldon and King (2001:216) similarly report that positive psychology is ‗the scientific study of ordinary human strengths and virtues'.

It is this focus on empirical research into valued subjective experience (such as well-being, contentment, happiness, satisfaction, and flow) which defines positive psychology (Daniels, 2005; Engler, 2006; Seligman and Csikszentmihalyi, 2000). Indeed, the criticism made by positive psychology against humanistic psychology is that the latter lacks any empirical research tradition and has promoted a philosophy of narcissism (Seligman and Csikszentmihalyi, 2000). Despite the criticism of humanistic psychology by Seligman and Csikszentmihalyi, McDonald and O'Callaghan (2008) ask "how does Seligman reconcile his views of humanistic psychology with his regular references to the founding fathers of the movement?' specifically relating to Abraham Maslow and Carl Rogers. In reconciliation, Daniels (2005:26) thus suggests, "in many ways positive psychology may be seen as an attempt to re-launch and re-brand humanistic psychology...in a more modern, perhaps more corporately-friendly guise'.

Positive psychology has been applied in educational, work and sport settings. For example, Lyubomirsky, King and Diener (2005) reported that optimistic or happy people perform better, are less depressed, have fewer health problems and have better relationships. Danner, Snowdon and Friesen (2001) noted that people who report more positive emotions tend to have longer, healthier lives. Additional research conducted into associated fields of flow, optimism, happiness, etc. similarly report the place of positive psychology (e.g. Carr, 2004; Linley and Joseph, 2004; Snyder, Lopez and Pedrotti, 2007).

Despite the strength of positive psychology and the increasing popularity of the field, a number of criticisms have been raised. These tend to be focused on the lack of focus with one of positive psychology's *pillars,* the research methodology adopted by positive psychology and the values inherent in positive psychology, the emphasis on the state of *flow* and the conceptual differentiation to other psychological paradigms.

According to Gable and Haidt (2005), there has been limited research into the third pillar of positive psychology, the development of institutions and communities, compared to the two other pillars of positive subjective experience and positive individual characteristics. Martin (2006:314) similarly discusses the limited research on the ‗social and cultural contributions to selfhood and human well-being'. However, recently a number of publications have sought to address this (e.g. Donaldson and Ko, 2010; Delle Fave and Bassi, 2009; Korunka, Kubicedk, Schaufeli and Hoonakker, 2009; Lewis, Passmore and Cantore, 2008).

A further criticism relates to the research methodology adopted by positive psychology. As discussed previously, one of the criticisms positive psychology has made in relation to humanistic psychology is the lack of empirical research. Taylor (2001:14) defends humanistic psychology, stating,

> *There is a long and important tradition established especially within the last 40 years in psychology and that Seligman, too busy pontificating about the scientific superiority of his theory, has failed to perform even the most basic literature search of any graduate student. Meanwhile, they [the humanistic psychologists] also maintain that Seligman is claiming for himself credit that is actually due to more distinguished predecessors.*

Furthermore, Taylor (2001:17) identifies that a search on PsychInfo into self-actualization resulted in 2700 articles since the 1960s, however notes that due to an ‗epistemological difference of such proportions that whatever could be claimed as research literature, Seligman would likely deny was real scientific research'. Indeed, Taylor (2001) outlines that the criticisms from Seligman are based against the sample being too small or too biased, or a lack of a control group, or the study was solely based on mere self-report, etc. Additionally, Taylor (2001) asserts that positive psychology should not dictate what is and what is not first rate science.

An alternate issue related to the methodological approach of positive psychology is raised by McDonald and O'Callaghan (2008). They note that despite Seligman frequently discussing positive psychology's roots in the work of Maslow and Rogers, both Maslow and Rogers used phenomenological research methods and individual case histories to develop their theories and concepts.

A further area of discussion is based on the inherent values of positive psychology. Despite positive psychology asserting an empirical research tradition (e.g. Peterson and Seligman, 2004; Seligman, 2002; Seligman and Csikszentmihalyi, 2000), various authors highlight that positive psychology has an inherent value system (e.g. Held, 2002; McDonald and O'Callaghan, 2008; Miller, 2008; Sundararajan, 2005).

McDonald and O'Callaghan (2008:138) comment that positive psychology has "unwittingly tied itself to a neo-liberal economic and political discourse' where a philosophy based on "responsibility, moderation, and work ethic [are] all essential values for the effective operation of a neo-liberal economy'. The effect of such focus on neo-liberal values are identified as having "created a social word characterised by exclusion, meaninglessness, and alienation' (McDonald and O'Callaghan, 2008:140), a position similarly adopted by Held (2002) who questions the *tyranny* of positive attitude within the United States.

Furthermore, McDonald and O'Callaghan (2008:128) comment that positive psychology has "instituted a new set of government and disciplinary mechanisms by means of defining what is "positive" in human existence via a prescriptive set of constructs and in its attempts to silence critical reflexivity and alternative perspectives'.

In addition, Miller (2008:593) questions whether life can really be conceived through "setting and achieving goals' also whether "the traits, dispositions,

emotions, feelings, desires, beliefs and values that comprise a person‘s attitude and personality can be consciously managed or controlled‘. Furthermore, Miller (2008) queries if expressing one‘s positive traits in absorbing activities are central to well-being.

One important area related to positive psychology is Csikszentmihalyi‘s concept of *flow* (e.g. Csikszentmihalyi 1993, 1996, 2000, 2002) which may be defined as ‗a panhuman, species-specific state of positive psychic functioning‘ (Csikszentmihalyi, 1988:364). Csikszentmihalyi (2000) characterises flow as a state where one is absorbed, that there is a sense of control but loss of self-consciousness, that action and awareness merges and a transformation of time occurs. Csikszentmihalyi and Csikszentmihalyi (1988:367) comments that ‗the function of flow...seems to be to induce the organism to grow...fulfilling the potentialities of the organism‘. Additionally Csikszentmihalyi and Csikszentmihalyi (1988:367) report that the outcome of flow is pleasure; that ‗pleasure ensures that the organism will be motivated to repeat the behaviour necessary to maintain its homeostatic balance‘. Boniwell (2006:28) however warns that such a pursuit may not necessarily be desirable, that ‗activities in which flow is found can be morally good or bad‘ specifically highlighting addiction to flow. Miller (2008:591) however argues that there is more to positive psychology than ‗the hedonistic pursuit of pleasure‘, whereby he states that absorption in activities ‗are central to a happy, meaningful life‘ through which ‗traditional virtues can be cultivated‘.

A final area of criticism relates to the conceptual differences between positive psychology and other psychological paradigms. Specifically Martin (2006:308) highlights similarities between positive psychology and educational psychology, which focuses on ‗creating conditions for optimal human learning and development in educational contexts and beyond‘, furthermore stating that,

> *...both historical and contemporary work in educational psychology has maintained an overwhelming positive focus on the improvement of the psychological states of children and adolescents through an emphasis on high and positive levels of mental health, personal functioning, self-esteem, self-concept, self-efficacy, and self-regulation*.

As previously discussed, positive psychology has been critical of humanistic psychology, despite similarities between the disciplines. In defence of the claims that humanistic psychology is narcissistic, Taylor (2001:22) identifies the range of programmes and activities based on the humanistic tradition, while also noting that Seligman appears confused between ‗humanistic psychology as a historically viable movement in academic psychology and the psychotherapeutic counterculture, a different movement identified through various techniques in personal growth'.

A further defence for the humanistic field comes from the work of Rich (2001) and Taylor (2001:13) who suggests that the dismissal of humanistic psychology by positive psychology is absurd and unhelpful, in turn accusing Seligman of ‗rushing to exclude a priori grounds the very tradition his own theory represents'. The question is thus raised, ‗why is positive psychology so dismissive of humanistic psychology?' Ultimately, Taylor (2001:26) concludes,

> *Seligman appeals to science but relies on public support through the prestige of his position in the APA and at the University of Pennsylvania. Positive psychology is as much an economic endeavour as it is an intellectual one. Arguing only for his narrow interpretation of reductionist science, he rejects not only depth psychology and the existential perspective but also the counterculture psychotherapeutic movement and non-Western psychologies.*

To summarise, while the philosophy behind positive psychology is commendable, there are a number of criticisms that have been raised in relation

to establishing further parameters to the discipline in an attempt to resolve the criticisms discussed. Although research is focusing on the third pillar of positive psychology in relation to the development of institutions and communities, the research methodology may be deemed to constraining in adhering to empirical science, especially given the research strength mixed methodology (discussed in detail in Chapter 6). Additionally, positive psychology should have greater informed debate over the inherent values within positive psychology adopting a more global perspective, for example, evaluating whether such advocated values are held in the same esteem cross-culturally. Flow is worthy of additional research but exploration of the *shadow* side of flow, whether all flow states promote positive growth, requires additional research. Finally, a less dogmatic approach to positive psychology should enable a more informed debate with other disciplines in an attempt to synthesise the strengths while reducing the limitations. Indeed, Leontiev (2006:50) states that, ‗positive psychology today is an ideology rather than a theory…There is no unified theoretical explanatory model behind them at this moment'. Perhaps analysis of other related disciplines within psychology can help provide such a unified theoretical model.

An additional area which has similarly developed from humanistic psychology is that of transpersonal psychology.

1.5.4 Transpersonal psychology

The field *of transpersonal psychology* is not widely recognised. Indeed, Daniels (2005:11) comments that the term ‗is relatively unknown outside certain rather small intellectual circles' and as such, the term needs defining for ‗outsiders'. Actually defining the term transpersonal psychology is relatively straightforward. Taking the etymology of the key term, *transpersonal*, Fontana and Slack (2005:7) provide a simple definition noting that ‗trans' is the Latin for ‗beyond' or ‗through' and ‗personal' from the Latin for ‗mask'. Indeed, such definitions, that transpersonal means *beyond the person* are similarly provided by Daniels (2005), Ferrer (2002), and Scotton (1996). The complexity however arises in what is meant by beyond the person, as discussed in Chapter 1.5.4.2. To illuminate the further discussion of what beyond the person means, an overview of the development context of transpersonal psychology is provided in Chapter 1.5.4.1.

1.5.4.1 Developmental context of transpersonal psychology

According to Maslow (1987) humanistic psychology is deemed the third force of psychology, while transpersonal psychology may be deemed the fourth force. According to Engler (2006) and Fontana and Slack (2005), transpersonal psychology subsumed humanistic psychology, an aspect highlighted by Maslow (1987:293),

> *I consider Humanistic, 3rd force to be transitional, a preparation for a still higher 4th psychology, transpersonal, transhuman, centred in the cosmos rather than in human needs and interest, going beyond humanness, identity, Self-Actualization and the like.*

There are however a number of figures who have been influential within transpersonal psychology aside from Maslow: Scotton (1996) highlights Ken Wilber, William James, Carl Jung, Roberto Assagioli and Erik Erikson. Daniels (2005) suggests that transpersonal psychology can be dated back to a series of

lectures by William James in 1901-2, furthermore noting other contributors to the field for example, Richard Bucke, Evelyn Underhill, Rudolf Otto, Walter Stace, R.C. Zaehner, Marghanita Laski, Alister Hardy and Charles Tart. Ferrer (2002:20) however suggests that the reason that Maslow is seen as the pivotal figure was that ‗the influence of his ideas on later developments of the field is probably unparalleled'. Consequently, the relationship of the transpersonal to psychology is generally dated to Maslow's work circa 1966, however Fontana (2005:3) suggests that transpersonal psychology is ‗arguably the oldest branch of psychological enquiry', suggesting the roots to the field can be found ‗in the teachings and writings of Pythagoras, Socrates, Plato, Aristotle, Seneca, Epictetus, Aurelius' and many other leading figures from Ancient Greek and Roman civilisations, which in turn influenced Western history.

Although Fontana indicates the Western aspects of transpersonal psychology, various authors suggest that there are Eastern influences on the field (e.g. Capra, 1999; Ferrer, 2002; Fontana and Slack, 2005; Miller, 1991; Rothberg, 2005; Walsh and Vaughan, 1993). Two authors, Ferrer and Miller, however discuss that transpersonal psychology is a synthesis of both Western and Eastern aspects: Ferrer (2002) states that, transpersonal psychology emerged from the encounter of Western psychology with Eastern contemplative traditions in the late 1960s California. Miller (1991:117) elaborates on the contribution each has made stating,

> *Eastern psychologies, which were not forced to divide up the territory with religion, have flourished within Hinduism and Buddhism for millennia…Western psychology has achieved a great insight into the unconscious mind…Eastern psychology has concentrated upon the superconscious mind and the highest reaches of self development…The transpersonal movement…is working to develop a more universal perspective on human nature by drawing upon and synthesizing the psychological and spiritual wisdom of East and West.*

Indeed, this complementary nature is further discussed by Fontana and Slack (2005:9) who suggest that the Western approach emphasises objectivity and exploration directed outwards, whereas the Eastern approach emphasises self-exploration and contemplation. Indeed, perhaps one of the frequently overlooked aspects of transpersonal psychology is not the process (e.g. Eastern contemplative traditions of subjective experience) but the scientific exploration of the field (e.g. through Western objectivity) as argued by Seligman and Csikszentmihalyi (2000). Fontana (2005) however states that ‗much has been done to give the subject a presence in the academic world', and he is one of the key contributors to establishing the Transpersonal Psychology Section within the British Psychological Society in 1996. Yet Daniels (2005:13) warns that there is a danger of transpersonal psychology ‗being dismissed (as it has been by many) as just some other new-age superstition, fad or cult'. Indeed in his opinion, ‗this can only be avoided by transpersonal psychology's clear commitment to a broadly scientific approach' (Daniels, 2005:13), in turn providing a model for structuring such scientific approaches to the transpersonal.

Daniels (2005:16) does however provide a warning and an opportunity, that in conducting such transpersonal research, one may risk being transformed in the process, furthermore noting that ‗it is vital that the researcher should participate in (rather than simply observe) the spiritual-transformational process'. Daniels (2005:16) further suggests that through this, such experience may ‗serve to inform, ground and enrich the transpersonal psychologist's research' and that transpersonal psychology should not only be orientated to studying it, but also to bringing about the transformations it examines.

The importance of participation with transpersonal practice is similarly discussed by Ferrer (2002) and Rothberg (2005), specifically in integrating the transpersonal with everyday existence. Both Ferrer (2002) and Rothberg (2005) imply that this is an important future development for the field. Ferrer (2002:37) elaborates noting that,

> *...the ultimate goal of the spiritual quest is not to have spiritual experiences, but to stabilise spiritual consciousness, live a spiritual life, and transform the world accordingly.*

As a caveat, Maslow (1971) warned about the pursuit of spiritual consciousness in relation gaining the peak experience through whatever means, opposed to grounding the experience in everyday life. Rowan (1999) accordingly refers to this as ascent and descent whereby the quest for self-development, or self-actualisation needs to be grounded in daily life: that *spiritual* experiences are worthless unless applied in the day-to-day.

This discussion relating to the development of transpersonal psychology has in turn raised a number of themes for further exploration, specifically in relation to the nature of such transpersonal experiences and practices, and the use of synonymous terms of the *transpersonal* and *spirituality*. These themes are subsequently discussed in Chapter 1.4.4.2.

1.5.4.2 Beyond the person

The difficulty in defining the *transpersonal* as *beyond the person*, is an ongoing discussion. According to Wash and Vaughan (2005), ‗in recent years there has been a renewed interest in defining the field of transpersonal psychology' which they suggest reflects the maturation of the field and the need to increase the consensus both intrinsically and extrinsically to the field. Daniels (2009:87) states, ‗the question of how to understand and define the transpersonal and spiritual is one that continues to occupy transpersonal psychologists'. Daniels (2009:87) further comments ‗currently there is no universally accepted position within the field'. Hartelius, Caplan and Rardin (2007:135) provide an analogy, stating,

> ...*artistic expression is best expressed by creating art rather than by making explanations. It is in this sense that transpersonal psychology, with its uplifting vision, has had difficulty defining itself.*

To this extent, Hartelius *et al.* (2007) appear to imply that, opposed to intellectualising transpersonal psychology, a person should engage with transpersonal practice. This however would not necessarily create progress in the field of psychology, especially as Sutich (1976:13-14) explains that transpersonal psychology relates to ‗the empirical, scientific study of, and implementation of the findings' relevant to a range of ‗concepts, experiences and activities'.

Lancaster (2004) similarly advocates a scientific orientation as one of the distinct faces of transpersonal psychology, alongside the psychology of religion as the alternate face. Lancaster (2004:11) details the scientific orientation as an attempt to explain processes and associated states of mind to ‗understand features of the everyday mental landscape', which in turn share common themes with cognitive neuroscience and other psychological paradigms. In relation to the alternate orientation, as the psychology of religion, Lancaster (2004:10) comments that it concerns ‗those who seek the kind of transformational paths that have traditionally been the domain of the religions'. Lancaster (2004) further specifies that such paths draw upon practices from within spiritual traditions, while attempting to classify the practices and their effects on the individual, while similarly classifying levels of being, or of consciousness.

Although the term *practices* has been used synonymously with paths and experiences in relation to defining transpersonal psychology, further explanation of what compromise such *practices* are discussed by Fontana (2003), such as meditation, ritual, and prayer which create insights, intuitions, inspiration and altered states of consciousness. Rowan (2005) similarly highlights a number of transpersonal areas such as intuition, creativity, and peak experience. Daniels

(2005:12) discusses alternate experiences, processes and events, for example, ‗unitive mystical states… ecstasy… states of absorption… experiences of deep connection'. The transpersonal thus relates to experiences, which lead to, or are a result of, a sense of transcending the individual's sense of everyday reality. Arguably such *everyday reality* is subject to interpretation.

Daniels (2005) thus suggests that a lengthy description of examples of such processes, experiences or events could be provided, whereas Rowan (2005) suggests that setting boundaries to the concept may be more applicable. In particular, Rowan (2005:7-11) provides five distinct themes which he argues are not related to defining the transpersonal:

- *The transpersonal is not the extrapersonal;*
- *The transpersonal is not the same as the right brain;*
- *The transpersonal is not the New Age;*
- *The transpersonal is not religion;*
- *The transpersonal is not spirituality.*

A tension however exists in the last point that Rowan (2005) raises: Daniels (2005) suggests that a shorter description of the transpersonal can actually be offered in relation to the term *spirituality*. However use of the term *spiritual* is a definition Daniels (2005:12) uses reluctantly, stating that using spiritual as a synonym for the transpersonal, ‗is in many ways an over-simplistic cop-out but, in practice, it can be a convenient and useful one'. Indeed, Daniels (2005:23) further comments, ‗for many people...spirituality continues to be the hallmark of the transpersonal'.

Sandage and Jankowski (2010:16) comment however that ‗spirituality is complicated to define', although progress to discuss how it relates to a search for the sacred, or ways of relating to the sacred. The sacred is subsequently defined as including ‗personal Divine beings with whom humans can relate' (Sandage and Jankowski, 2010:16). Furthermore, Fontana (2003:11) comments

that ‗psychologists have made few attempts to define spirituality...In addition, spirituality has many meanings outside the context of religion‘ discussing how the word spirit can be interpreted as a physical or psychological energy. Jankowski (2002:69-70) does however define spirituality as comprising of three dimensions:

- *Values and beliefs...about the meaning of life, the nature of reality, and the experience of death and dying;*
- *A metaphysical, mystical, or transcendent element...where faith is the only viable explanation for a given phenomenon;*
- *An experience of connection...with another person or persons, nature, and/or God.*

Jankowski‘s (2002) dimensions thus relate to Fontana‘s (2003) discussion in relation to how the word *spirit* has its etymological roots in the Latin *spiritus* meaning *breath*. Indeed, Fontana (2003:11) progresses to discuss *breath* as a ‗force that unifies the unseen and the seen dimensions‘. Thus, taking Jankowski‘s (2002) dimensions, such an individual has the conception of a metaphysical force, the way it manifests and connects all things.

In developing the discussion of spirituality, Fontana (2003:12) refers to the extent to which personal conviction can enable an individual to express their spiritual nature through their behaviour during material life, for example, through the practice of compassion, also through an individual‘s attempt to experience the spiritual source of their own existence.

Fontana (2003:13) further relates spirituality to the characteristics of religion Nielsen *et al.* specified, whereby he asserts that spirituality represents ‗a way of life which combines‘ the following qualities,

- *Belief in supernatural reality;*
- *Distinction between sacred and mundane reality;*
- *A striving to attain higher levels of consciousness;*
- *Belief in an afterlife;*
- *Moral code;*
- *Promotion of inner harmony.*

Indeed the aforementioned characteristics are expanded further by Marrone (1999:497) in relation to spiritual experiences, which although is a lengthy quote eloquently portrays specific characteristics:

> *First, the person encounters or merges with that which was formerly understood as not self or other. Whether occurring in normal waking consciousness or in an altered state of consciousness (e.g., a dream, daydream, fantasy, meditation, prayer), the experience involves a partial dissolution of ego boundaries...Individuals report experiences of undifferentiated unity, transcendence of space and time, a sense of sacredness characterised by awe, ineffability resulting in difficulty in communicating about the experience, and deeply felt positive emotions.*
>
> *Second, the person becomes aware of a higher power, a higher intelligence, purpose, or order in the universe outside the person"s control but to which the person may conform his or her life. Individuals report experiences of cognitive upheaval; a questioning of their assumptions about life; experiences of states of insight into the depths of truth unplumbed by the intellect; paradoxical experiences, such as being reborn through death; and positive changes in attitudes, beliefs, and behaviours connected to a new spiritual awareness.*

Central to Marrone‘s (1999) characteristics is the concept of the self and the way in which it develops. This relates to what Walsh (1999) describes in striving to experience the spiritual source of one‘s own existence to promote a process

of inner change and development. In turn, this brings the discussion of spirituality back to the transpersonal, which as Walsh and Vaughan (1993:3) state is where ‗the sense of identity or self extends beyond the individual…to encompass wider aspects of humankind, life, psyche, and cosmos'. Daniels (2005:11) similarly notes that the transpersonal relates to ‗experiences, processes and events in which our normal sense of self is transcended' with a connection to a more meaningful reality.

Rowan (2005:11) specifically links spirituality to the transpersonal in what he refers to as ‗transpersonal spirituality' which he states, relates to ‗opening us up and leading us on' in relation to transformation. Daniels (2005:13) similarly comments that transpersonal psychology ‗addresses and promotes the need for transformation...directly and proactively'. However although the concept of transformation is raised by both Rowan (2005) and Daniels (2005), the term requires further clarification.

It is suggested here that such the terms *transpersonal*, or *transpersonal spirituality* are arguably synonymous with Daniels (2005) concept of *transformation*. However, within both Rowan (2005) and Daniels (2005) work, although the notion of transformation is raised, the term requires additional clarification. This is subsequently discussed below.

1.5.5 Transformation

According to Lancaster (2004:11), ‗transformative experience and higher states of knowing are the primary issues of interest' within transpersonal psychology at the expense of a more scientific orientation which investigates the processes and associated states of mind. To this extent, Lancaster (2004) asserts that the main characteristic within transpersonal psychology is an orientation toward personal change or transformation. By this, Lancaster (2004:77) additionally comments that ‗individuals are seeking to achieve a temporary or permanent change in themselves – a transformation of consciousness, or a state of greater intimacy with the divine'.

In a further analysis of the concept of transformation, Daniels (2005:81) refers to transpersonal experiences, ‗...as those in which our sense of identity is transformed beyond the limited boundaries of the ordinary personal self'. Furthermore, Daniels (2005:12) comments that such transformation is a ‗common, central theme to the concept of the transpersonal' where such profound transformation elevates ‗our usual egoic, self-centred existence to some ultimately more satisfying or valuable condition'.

This central theme advocated by Daniels (2005) is similarly discussed by Hartelius, Caplan and Rardin (2007:142) who comment that such beyond-ego psychology is the ‗first major definitional theme' of transpersonal psychology. However Hartelius *et al.* (2007) provide two additional themes: whereas the first theme is centred on the ego and its pathologies, and beyond (or beyond-ego psychology), the second theme attempts to identify how a single psychology of the whole person can be constructed (or integrative/holistic psychology).

The third theme Hartelius *et al.* (2007:142) identify is what they refer to as ‗transformative psychology', in turn specifying that the theme is concerned with identifying ‗how we become more, bigger, deeper, and greater than the limits of our personal egos'. The theme of transformative psychology is divided into two sub-themes, personal transformation and social transformation. The former, Hartelius *et al.* (2007:143) discuss concerns ‗transformation, transconventional development, transpersonal self-actualisation, psycho-spiritual growth, embodied knowledge, and equivalent formulations'. In relation to social transformation, Hartelius *et al.* (2007:143) define themes such as ‗application of the findings of transpersonal psychology to education, business, therapy, the wider world, ethical thinking, right action, compassionate social action, service to humanity, etc.'

The issue of transformative psychology, the third theme that Hartelius *et al.* (2007) identify, thus needs additional clarification. Indeed, the notion of

transformation and the associated list of related aspects raised do not specify the nature or scope of such transformation: the question of ‗transforming into what?' may be a simple question, which, although is concerned with transcending our personal egos takes the discussion back to the initial discussion of the transpersonal in Chapter 1.4.4.2...that the transpersonal is beyond the person. Rhetorically, the question could be asked as to what separates the transpersonal to the transformational? As such, this cyclic discussion has illuminated the issue but has not provided a direct answer.

Consequently a further analysis of what is meant by *transformation* requires clarification. Indeed, Luskin (2004:15) comments ‗unfortunately, the vagueness of the definition of transformation emphasises that it is a broad and diffuse multidimensional concept difficult to quantify and resistant to every delineation'.

According to Soanes and Stevenson (2008: online), the word *transformation* means ‗a marked change in nature, form, or appearance': central to this definition is the concept of a permanent change. An additional definition by Luskin (2004:15) defines transformation as, ‗to change in form and appearance' or ‗to change in condition, nature or character'. The nature of such transformation, or change, in relation to what may be deemed the transpersonal, was originally discussed by William James in Lecture VIII of ‗The Varieties of Religious Experience: A Study in Human Nature'. James (2002:175) discusses the process of ‗remedying inner incompleteness and reducing inner discord' in the unification of the divided self. Indeed, James (2002:176) comments that such unification, ‗...may come about gradually, or it may occur abruptly; it may come through altered feelings, or through altered powers of action or it may come through new intellectual insights, or through [mystical] experiences'. The effect of such gradual or sudden unification, James (2002:176) states is akin to being born, resulting in ‗a firmness, stability, and equilibrium succeeding a period of storm and stress and inconsistency'.

Wilber (2010: online) similarly highlights the process of transformation within the individual, stating

> *...for authentic transformation is not a matter of belief by of the death of the believer; not a matter of translating the world but of transforming the world; not a matter of finding solace but of finding infinity on the other side of death. The self is not made content; the self is made toast...With radical transformation, the self is inquired into, looked into, grabbed by its throat and literally throttled to death.*

Developing from James' work, Stawski (2005:424) discusses his work with the '*Spiritual Transformation Scientific Research Program (STP)*'. Stawski (2005:428) provides a '*working definition of spiritual transformation*' from the STP web site:

> *Spiritual transformations are dramatic changes in world and self views, purposes, religious beliefs, attitudes, and behaviour. These changes are often linked to discrete experiences that can occur gradual or over relatively short periods of time. This change usually occurs within three contexts:*
>
> *(1) As an intensified devotion within the same religious structure;*
>
> *(2) A sift from no spiritual commitment to a devout spiritual life;*
>
> *(3) A change from one faith tradition to another.*
>
> *These changes are sometime precipitated by stress and anguish, induced through rigorous practices, and can also occur spontaneously without apparent corollaries.*

Daniels (2005) comments that transpersonal experiences 'may often be frightening and painful' although suggests that the concept of transformation, 'does imply...the promise of a change for the better'. Additionally, Luskin (2004:15) comments that, 'to create transformation, a change agent does not have to be wanted or positive, an example is the often life-changing effects of illness or surgery'. This in turn relates to Maslow's (1999:95) concept of the

‗nadir experience‘; the assertion that growth can come from negative experiences.

Whether an experience is positive or negative, an individual‘s perspective is fundamental to ascertaining whether the experience is deemed transformation for the better. As an illustration, Bach (1998:134) writes, ‗What the caterpillar calls the end of the world, the master calls a butterfly‘. Indeed, Daniels (2005:82) progresses to discuss how a more mundane approach to the transpersonal, the events and experience of everyday life, has been instrumental in his transformation more than the pursuit of transpersonal practices. Indeed, Daniels (2005:82) suggests that the mundane approach ‗is more widespread and significant than generally acknowledged‘ and as such, ‗remains one of the shadow areas within transpersonal psychology‘.

As previously discussed by Daniels (2005) and Lancaster (2004), some individuals are likely to consciously orientate toward personal change or transformation through engaging with transformatory practice. Luskin (2004:15) reports that transformative practices are evident within various religious traditions in an attempt to lead the practitioner to ‗an enhanced awareness of spirit and a corresponding diminishment of identification with the mental and physical aspects of life‘. Such intentional transformational practices, Luskin (2004) suggests, aim to change the mind, body, and spirit by altering the perception of the relationship between these, specifically so that the spirit becomes predominant. Indeed Luskin (2004) adds that transformative practices can focus on any specific portal: for example, the body portal may be developed through yoga postures, the mind portal through meditation and the spirit portal through prayer.

Although transformative practices may relate to any one portal, Luskin (2004) discusses the use of integral practices, which ‗are designed to effect changes on many levels of development at one time... [combining] methods that work with body, mind and spirit both sequentially and simultaneously‘. Wilber

(2001:233) similarly discusses that transpersonal development should focus on transformative practice, specifically Michael Murphy's integral practice, where simultaneous development of a range of domains can create balance and avoid _being saddled with one giant and a dozen pygmies'. Murphy (1992:589) outlines his concept of transformational practice as _a complex and coherent set of activities that produces positive changes in a person or group'.

Of specific note is Murphy's (1992:448) reference to the way in which he regards some martial arts-related practices as transformatory in nature, specifically noting, _as much as any transformative practice that commands a significant following today, certain martial arts facilitate a many-sided, integral development of human nature'. By this, Murphy (1992:448) discusses how the martial arts can _simultaneously promote moral sensitivity, athletic abilities, and a degree of unitive awareness'.

Elements of the martial arts have been incorporated into Leonard and Murphy's (2005) *Integral Transformative Practice*, a programme for transforming the body, mind, heart and spirit through a balanced, long-term practice. Leonard and Murphy (2005) define the term *Integral Transformative Practice* through analysing how each word translates: integral in that the programme deals with the body, mind, heat and soul; transformative in that it is aimed at promoting positive changes in the body and being; and practice in that it requires long-term, disciplined, regular commitment.

Murphy (1992) does however warn that transformative disciplines, such as the martial arts, can often fail in relation to spiritual and physical domains, also that the martial arts, among other practices, can fail to cultivate the full range of capacities or possibilities of life. Additional warnings in relation to engaging with transformational practices are raised by Leonard and Murphy (1995), whereby transformation takes time, that there is no quick fix and can require decades of intensive effort with regular discipline and practice. Daniels (2005:81) provides a further warning, that in an attempt to pursue such transpersonal experiences

(and, by this, the implicit pursuit of transformatory experiences), there is a danger of ‗spiritual materialism or narcissism' whereby the pursuit may be ‗yet another way of sustaining and promoting the self rather than transforming it'. Furthermore, Luskin (2004:15) warns that ‗creating change of some kind is all that has to occur for something to be a transformative practice', implying that such change may not necessarily be for the better.

1.5.5.1 Transformation or transition? A philosophical discussion.

Transformation is indicative of a permanent change. For example, a caterpillar *transforms* into a butterfly but a butterfly cannot return to the previous state of becoming a caterpillar: it is one-directional – A leads to B. However, taking a different example, water is a liquid (between 1-99 degrees Celsius) although it can *transform* into either steam (gas) at 100 degrees Celsius or ice (solid) at 0 degrees Celsius. However the change is transitionary. Water has the *potential* to transform from any state into another in a linear manner. Arguably this change is transitional in nature; it is the *process* of changing from one state to another.

By analogy, the transformation into any one of the states is only permanent if energy is applied; a continual effort is maintained. Such temporary transformation is similar to transformatory practice: a person can physically exercise to transform their level of fitness, yet if they stop exercising, the body will not remain at the optimal fitness level that was achieved. Thus, the same relates to transformatory practice: it requires continual effort, discipline and practice (Leonard and Murphy, 1995). The additional analogy of rolling a ball up a hill may be cited: one of enduring commitment and discipline. If effort is no longer applied to the ball, either maintain the forward momentum or to keep the ball stationary, the ball will start rolling back down the hill.

Therefore, it could be reasoned that it is the state of transition, the process of changing, which is fundamental. The process does not promise any definite end-point: it is an enduring commitment, a lifelong engagement...a quest. This

is initiated by a sense of unease, or disequilibrium, which awakens the individual.

Although transformation and transformative practices have been briefly discussed, where does this leave the conceptual orientation of the thesis?

The assertion of transcending the ego discussed by Hartelius *et al.* (2007) would appear synonymous with the transpersonal, although more generally transformation appears to relate to some sense of personal change, which may be derived through positive or negative experiences. Individuals who consciously engage with transformative practices tend to focus on developing either the physical, mental or spiritual domains, although integral practice would be advocated as providing a more balanced vehicle for such transformation, developing several domains simultaneously. Murphy (1992) advocates some forms of the martial arts as one (of many) forms of integral practice. Yet, in return to a rhetorical question raised earlier, transformation implies a permanent change...yet a permanent change into what? Where does such integral or transformatory practice of engaging in the martial arts lead? Indeed, this issue is central to the thesis, as discussed in Chapter 1.6.

1.5.6 Summary

In summary, the discussion of the transpersonal, specifically in relation to transpersonal psychology is continuing. Indeed, this may be deemed hermeneutic in nature, whereby the original meaning of transpersonal as first used by Maslow has continued to evolve. Indeed, Ferrer (2002:xviii) suggested that the term transpersonal psychology, ‗may become increasingly unsatisfactory' suggesting that as humans regain connection of their heart, their body and their vital energies, the sacred may no longer be experienced as the transpersonal, but rather, it becomes a fundamental dimension of the person and their reality: that the transpersonal becomes more personal in nature.

The discussion of the transpersonal has similarly been related to transformation given that the two terms are used synonymously in the literature. Whereas *transpersonal* can be interpreted as *beyond the person*, transformatory practices can be deemed one (of many) vehicles in which to experience the transpersonal.

One such transformatory practice is advocated by Murphy (1992), that of some martial arts, where different domains are simultaneously developed. Indeed, Hackney (2009:9) asserts that, ‗a common theme in the martial arts is the transformation of character that occurs during training', in turn asking rhetorically if the martial arts are sports, self-defence training, historical re-enactment, hobbies, or paths to spiritual growth. Indeed Hackney (2009:15) comments, ‗the idea of spiritual growth through martial training is found in almost all cultures that developed martial arts', that an excellent martial artist is someone ‗engaged in the process of becoming a better person'. The concept of the martial arts developing a better person is discussed by Hackney (2009) in relation to virtues, a theme similarly explored by Back (2009). Indeed Back (2009:232) explores the way in which virtues are extolled by the martial arts compared to other sports, stating, ‗I have argued that the Way to acquire virtues claimed to result from playing sports is not to play sport at all. Instead: practice a martial art'.

1.6 Reorientation

As this chapter has developed, a number of themes have been raised which would be worth summarising. Initially the question was asked as to why people train in the martial arts, acknowledging that a tradition of research has been conducted into their transformatory nature. From this, a further question is raised. If the martial arts are deemed as transformatory, what is the nature of this transformation?

Given the diversity of martial arts, one unique style in particular has been identified, that of Wing Chun. Additionally given the lack of academic research in Wing Chun, the style was deemed appropriate for investigation as a basis for this thesis. Yet what is meant by the term *thesis*? This question is subsequently addressed in the next subsection to provide the terms of reference on which this thesis is based.

1.6.1 Defining the thesis

According to Underwood (1999) a Ph.D. is problematic to define due to a lack of consensus between subjects, institutions and individuals. Evans and Gruba (2002:3) similarly report that ‗there is no clear definition of a [Ph.D.] thesis'. A number of authors tend to agree with the view that a Ph.D. is research that makes an original contribution of significant new knowledge and/or understanding through original research (e.g. Murray, 2002; Oliver, 2008; Trafford and Lesham, 2008; Underwood, 1999). This commonly shared understanding of the Ph.D. is extended by the Quality Assurance Agency (2008:23-24), who additionally specify that such an original contribution should ‗satisfy peer review' and ‗extend the forefront of the discipline', while similarly demonstrating the ‗acquisition and understanding of a substantial body of knowledge' obtained through ‗a detailed understanding of applicable techniques for research and advanced academic enquiry'.

One defining feature of the Ph.D. is that of the generation of the thesis. Oliver (2008:4) advocates that ‗a thesis is a piece of formal academic writing which

reports on a research study‘ although discusses that there is diversity of both content and structure. Murray (2002:100) provides a specific definition of a thesis, stating that it is,

> *...an integrated argument that can stand up to critique. Every thesis makes a proposition and every proposition has to take into account a range of views, including opposing views. A thesis is the central idea that holds it all together.*

A synthesis of both Murray‘s (2002) and Oliver‘s (2008) perspective would indicate that the content of a thesis defines an issue or problem which is subsequently explored through research. From this discussion, a thesis statement is provided below.

1.6.2 Thesis statement

The martial arts have transformed in nature and may similarly be deemed transformatory to the individual practitioner. As such, Wing Chun practitioners have always trained for pragmatic combat skills, although such training can have a resultant transformatory effect on the individual level.

1.6.3 Aims and objectives

The thesis statement specifies the research issue; it does not specify how the issue will subsequently be explored. Consequently through making the thesis statement an adjective through the development of an aim, an orientation is provided from which the research activity will develop.

Aim:

- To hermeneutically investigate the motivators for the original inception and development of Wing Chun in relation to a theoretically derived inclusive taxonomy.

Walliman and Buckler (2008) suggest that the aim should be sub-divided into a number of objectives specifying how the aim will be explored. By this, Walliman and Buckler (2008) suggest that the objectives should not only specify *what* needs to be achieved but also *how*.

Objectives:

- Identify participant motivation in the martial arts to signify research themes for further exploration within Wing Chun.
- Develop a taxonomy for analysing the transformatory nature of the martial arts, analysing the validity through a Wing Chun case study.
- Explore the histo-philosophical inception and development of Wing Chun through conducting a detailed literature review.
- Investigate why people participate in Wing Chun through use of a mixed methodological approach.

1.7 Structure of the thesis

According to Evans and Gruba (2002), theses can vary significantly in structure. Dunleavy (2003) discusses three alternate structures for constructing a thesis: the *focus down* model, the *opening out* model and the *compromise* model. The focus down model tends to make use of a broad literature review before themes are identified which are subsequently explored toward the end of the thesis. This model, Dunleavy (2003) argues, lacks a substantial core of original research culminating in little analysis. Conversely, the opening out model makes use of a brief introduction and literature review, thus enabling greater exploration of the original research and subsequent analysis. The compromise model combines the two previous models, where chapters are written based on the judgement of what readers ‗need to know' to avoid digressions (Dunleavy, 2003:61). Indeed, it is this latter model to which this thesis will conform as discussed below.

The structure of this thesis will thus unfold in a *traditional* academic approach to research: identifying theoretical perspectives through literature and argument,

which will subsequently give rise to research issues that are in turn developed through a methodology, with the culminating research and discussion. Where this thesis however differs is that it transcends the barriers of one conventional academic discipline, thus may be deemed transdisciplinary (e.g. Medicus, 2005; Stokols, 2006), for example,

- *Historical* in identifying the reasons for the inception and development of Wing Chun;
- *Philosophical* in identifying the need for training in Wing Chun;
- *Psychological* in identifying underlying motives for training in Wing Chun while assessing if these are transformatory in nature.

This range of perspectives will be made evident for their inclusion as the thesis develops. Indeed, due to the eclectic mix of disciplines and the lack of research within Wing Chun such an approach should provide important insights from a variety of perspectives. However, it is appreciated that in utilising such an inter-disciplinary approach, a level of complexity exists in relation to the structure and synthesis within the thesis. To this extent ensuring clarity throughout is of paramount importance as advocated by Trafford and Leshem (2008). Consequently a brief overview of each chapter is provided below, while each chapter concludes with a summary of the key themes addressed and the significance of the discussion.

Chapter Two: Chinese martial arts

This chapter explores the environment from which Wing Chun has developed, specifically the martial tradition from China, through examining the histo-philosophical context.

Chapter Three: An inclusive taxonomy of combat systems

The discussion within this chapter centres on various classification systems used to define the martial arts. The chapter culminates in a proposed taxonomy which explains the development of the martial arts as a holistic phenomenon for

further investigation: integral to the taxonomy is the notion of philosophy and the way in which the martial arts have transformed.

Chapter Four: Case study of Wing Chun

A case study focuses on whether the taxonomy proposed in Chapter 3 is applicable to a specific martial art, that of Wing Chun. In ascertaining the relevance of the taxonomy, the histo-philosophical nature of the style is identified. This chapter initially discusses the relevance of the Southern Shaolin Temple to Wing Chun‘s history given the alleged philosophical association with Shaolin. However a number of issues relating to the existence of the Southern Shaolin Temple are provided, culminating in a revision of Wing Chun‘s history. The chapter progresses to examine whether there is a philosophical basis within the style, to provide a focus for the subsequent research.

Chapter Five: Martial arts participation

The taxonomy outlines how the martial arts may be deemed transformatory: Chapter Five thus analyses the academic trends in martial arts research, specifically in ascertaining previous research into transformatory practices. As previously noted, academic research in Wing Chun is limited, consequently, exploring studies from other martial arts may yield future research directions to inform the subsequent research direction outlined in the methodology.

Chapter Six: Methodology

Mixed methodology is the combination of quantitative and qualitative data, whereby the weaknesses of either approach are negated by the strengths of the other. In this chapter, a new 360 degree approach is advocated which is both exploratory in the first instance, progressing to provide explanatory discussion of the exploratory findings. The methodological orientation subsequently leads to the primary research studies within the thesis which aim to provide depth and breadth to illuminate the issues as to Wing Chun participation.

Chapter Seven: Results

Chapter Seven details the primary research phases within the thesis.

Phase 1 investigates whether there are differences between those who train in Wing Chun versus a general martial arts population. The study is purely quantitative in nature to generate trends for further exploration in subsequent research studies.

Phase 2 explores the participant motivation also whether there is an integral philosophy to Wing Chun shared between practitioners within one association. The study utilises quantitative and qualitative data to generate and refine specific themes for in-depth analysis of the third study.

Phase 3 is purely qualitative in nature focusing on the interviews of five instructors from one club within the association. The purpose of this stage is an attempt to explain the themes highlighted in the previous studies.

Chapter Eight: Discussion and Implications

Themes identified through the thesis are investigated in light of the original research aim and objectives in order to discuss the implications of the thesis. The thesis is subsequently evaluated culminating in conclusions and future research recommendations.

CHAPTER TWO:

CHINESE MARTIAL ARTS

Skilled warriors of old were subtle, mysteriously powerful, so deep they were unknowable.
Just because they are unknowable, I will try to describe them.
Their wariness was as that of one crossing a river in winter, their caution was as that of one in fear of all around; their gravity was as that of a guest.
Their relaxation was as that of ice at the melting point.
Simple as uncarved wood, open as valleys, they were as inscrutable as murky water.

Tao Te Ching, Chapter 15
(Cleary, 1991)

a) CHINESE MARTIAL HISTORY

2.1 Introduction

In order to understand the martial arts, specifically Wing Chun as it exists today, some background information is necessary to contextualise the general area of the Chinese martial arts. This background provides a generalised overview to ascertain whether the Chinese martial arts have an explicit link between the pragmatic and the transformatory. This chapter will thus examine the historical context from which Wing Chun developed and will be achieved through providing an analytical synthesis of available literature, highlighting and evaluating any contradictions and attempting to provide justified conclusions (Hart, 1998; Marshall and Green, 2004; Oliver, 2008). Such an approach may be deemed rather simplistic, specifically in relation to an historical study, consequently greater discussion of the paradigm and subsequent approach used to inform this, and the next chapter, is provided below.

2.2 Historiography

The inter-disciplinary link is explicitly discussed by Howell and Prevenier (2001:95) who specify that the link between social science and history has led to a ‗gradual conflation of interests and methodologies'. Consequently, whereas a number of specific historical paradigms have previously been advocated (e.g. *Whig*, Evans, 2001; *Marxist*, Sharpe, 2001; *Feminism*, Scott, 2001), a *new* history is advocated by Burke (2001). Indeed, whereas this thesis could have explored the development of the martial arts, specifically Wing Chun, from a variety of paradigms, Burke's *new* approach embraces such variety.

For example, the history of Wing Chun in Chapter 4 could be explored in terms of class struggle as a result of economic drivers in the Qing Dynasty, promoting a Marxist perspective, i.e. ‗history from below', (Abbott, 1996). Indeed, Arnold (2000) suggests that almost every historian has Marxist leanings where the social and economic circumstances enable the rise of specific groups. Conversely, given the emphasis within this thesis on the transpersonal and how

martial arts may be deemed a transpersonal practice, the historical paradigm, ‗histoire des mentalities' (‗history of mentalities') could be discussed. Such a paradigm explores people's cultures, specifically their individual and collective ideas (Black and MacRaild, 2007). Thus, in relation to Wing Chun's history, a philosophical justification for developing a pragmatic combat system culminated in the fusion of ideas, as discussed in Chapter 4. An alternative paradigm could be analysed through Hegel's approach, that history is the product of conflict, whereby the political violence in Qing Dynasty China resulted in the inception of Wing Chun. Furthermore, in adhering to Hegel, history leads towards a specific direction, thus it could be advocated that the martial arts would always have become a transformative practice.

This is a brief discussion which could be further elaborated to analyse how many different historical paradigms relate to the thesis, consequently in returning to Burke (2001:2), he asserts that ‗there is a crisis in historical consciousness, and a crisis in historical method due to an ‗expanding and fragmenting' universe'.

Burke (2001:2-4) provides seven defining features of this new history, or ‗la nouvell histoire':

1) *Traditional history was previously concerned with politics, while new history is concerned with almost every human activity in relation to social or cultural construction.*
2) *Traditional history tended to provide a narrative of events, while new history analyses structures such as social and economic changes.*
3) *Traditional history tended to view „history from above". Specifically the „great deeds of great men" while new history views „history from below", encompassing the views of ordinary people and their experience of changes socially.*

4) *Traditional history tended to be based on documentary evidence from official sources, while new history utilises a range of oral, visual and statistical sources.*
5) *Traditional history tended to explain historical events, while new history attempts to explain trends, events, individual and collective actions.*
6) *Traditional history tended to be objective, where „facts" are provided, while new history accepts that history is subjective relating to a range of perspectives.*
7) *Traditional history tended to be subject specific: the domain of historians. New history is inter-disciplinary, for example, engaging psychologists, sociologists and anthropologists.*

Black and MacRaild (2007:84) suggest that although Burke's approach may be deemed simplistic, there does however appear to be „considerable insight' in his approach.

In relation to Burke's approach, the historical discussion within this thesis analyses the cultural construction of Wing Chun due to socio-economic climate of the turbulent Qing Dynasty. Wing Chun is discussed to have developed from ordinary people within a theatre company due to such social change. Although documentary evidence is limited, a range of sources are used to inform the discussion. As highlighted throughout the historical discussion, the Wing Chun history advocated is speculative in nature. Finally, the inter-disciplinary approach adopted in this thesis specifically relates to the psychological, although to a lesser extent, arguably the sociological and the anthropological.

In returning to the historiography discussion, a number of issues are specifically identified in relation to ascertaining Chinese martial art history, and indeed Wing Chun's history as discussed below.

2.2.1 The problematic nature of examining Chinese martial art history

Perhaps the most notable aspect of conducting any review of the martial arts is the lack of academic literature within the area. Although numerous books are written about different martial arts styles (e.g. Gee *et al.*, 2004; Gibson, 1998; Kit, 2002a; Kit, 2002b; Leung, 1978; Mitchell, 1984; Obata, 1990), these are predominantly technique-based and aimed at the practitioner opposed to academic texts. Such books lack reference to other literature: books which appear to have been researched do not cite references. Of the few books that utilise references, these are now very dated. Indeed, it would also appear that more recent books refer to these original texts, dating back to the early 1980s. Consequently more modern texts attempt to establish their authority based on initial questionable sources. Needless to say, there are inconsistencies, gaps in knowledge, and speculation…all of which make the task somewhat difficult.

Journal articles are again limited: most research into the martial arts is based around physiological aspects (e.g. Szabo and Parkin, 2001) or psychological aspects (for example, Fuller, 1988) opposed to historical development. There is only one refereed academic journal dedicated to the martial arts, *Journal of Asian Martial Arts* (JAMA first published in 1991), compared to numerous, mainstream martial arts media (Combat, Fighters, Black Belt, Martial Arts Illustrated, etc). Indeed, even JAMA has transformed from scholarly articles into more technical discussion of the martial arts along with media reviews, synonymous with the mainstream media, with actual *original* research becoming more limited. According to Howell and Prevenier (2001), use of sources requires careful examination to discuss when, where and by whom the source was created.

As previously mentioned, Wang (1990) states that there are a number of Chinese systems of fighting, thus identifying a true historical portrayal is problematic as each will have their own transcript. Furthermore, Draeger and Smith (1980:13) highlight additional difficulties that trying to trace the history is problematic due to four shortcomings:

- *Some excellent methods have died because of the fetish of secrecy;*
- *Some systems have been diluted by modifications;*
- *Some contemporary types have borrowed the names of earlier types; and*
- *Some current methods are gymnastic rather than fighting in function.*

A further difficulty in trying to accurately research historical accounts is that the history and philosophy of the art have been passed orally from instructor to student for generations. This issue is further explored by Lewis (1998:xi) who observes,

> *There is an old Chinese proverb which states: 'A story grows bigger by the telling.'... Much of what purports to be history within the martial arts has been handed down verbally rather than scripted. The truth is further tainted with embellishments from the storytellers' own imagination. A veritable pot pourri of fact mixed together with a great deal of fiction distances the tale from its origins and the truth of actual events.*

In relation to Chinese martial history Minick (1974:9) notes, ‗the true history of the art is obscured by countless legends, texts of doubtful authenticity, and a veil of secrecy'. However, Speak (1999:20-21) details an additional issue,

> *One of the problems facing the sport historian in this context is the vastness of the time period involved in the spread of Chinese history, the range of climatic differences and influences, from the cold wastes of Siberia to the tropical heat of the South China Sea, the diversity of peoples inhabiting the vast land mass known as China and the variety of individual cultures and languages involved.*

Additionally, Black and MacRaild (2007) discuss that whereas Chinese historians were previously concerned with truth, morality and education, with the rise of Communism, Chinese historians were required to provide a new interpretation of history to complement the new culture, thus suggesting a forging of historical accounts.

This can be further summarised by Wong (1982:13) who notes,

> *Chinese historians in the past have often helped dull events become exciting stories by altering the facts. A well-trained, quickly executed technique became a magic, unblockable manoeuvre, or a strong, high jump into the air became an act of levitation… Myths, legends and folktales are usually tied to some kind of factual event, one way or another. Often, however, trying to realistically distinguish where the event begins and the myth leaves off is no easy task.*

A final remark is made by Shahar (2008:3) who states, ‗practitioners and martial arts historians alike would be more interested in the evolution of techniques than in their religious or political implications.'

Given the problematic nature of exploring Chinese martial arts, and indeed any historical discussion, Howell and Prevenier (2001) state that historians can only interpret the past, attempting to explain and connect a variety of sources into a story. Spalding and Parker (2007:65) suggest that from the development of such a story, the next task is to ‗test the coherence, logic and integrity of the interpretation'. Consequently, in order to proceed with such analysis of literature, the few academically-based books and journal articles available will be used to triangulate historical accounts where possible. In terms of structure for this analysis, it will be argued that there are a series of distinct phases that have influenced Chinese martial arts, predominantly:

1) The non-exclusiveness of Chinese martial arts: this will discuss the existence of other fighting methods external to China in order to provide a context that Chinese martial arts are typically mystified, and such mystification hinders analysis of historical accuracy.
2) Primitive society: tracing the earliest recording of Chinese martial history
3) The origins of the Shaolin Temple: a fundamental and intriguing part of martial arts development
4) Shaolin during the Ming and Qing Dynasty: the influence of politics on the Shaolin Temple culminating in its destruction
5) The development and spread of the martial arts: an overview of the dispersal of the martial arts

2.3 The non-exclusive nature of the Chinese Martial Arts

The origins of Chinese martial art, as discussed, are difficult to establish for a number of reasons. Furthermore, the martial arts are not unique to China and have been established within other cultures: indeed, most of these pre-date the origins of Chinese martial art (Brown, 1997; Poliakoff, 1987; Rector, 2000). As Brown (1997:77) notes,

> *The theory of evolution holds that mankind developed from the ape family…this being so it comes as no surprise that human beings have inherited certain ape-like traits, such as striking with the clenched fist.*

Draeger and Smith (1980:7) similarly report that,

> *The fighting arts are as old as man himself. As a means of preparing an individual to defend himself and wreak havoc on an enemy…beginning as hunting skills of prehistoric peoples, these arts developed with the experience gained when man pitted himself against man.*

As to the establishment of formalised fighting techniques, Poliakoff (1987)

traces the origins of boxing, wrestling and the pankration (a combative sport where the only rules were no biting or eye gouging). He notes that paintings in the Egyptian tomb of Beni Hasan (c. 2050-1930 B.C.E.) show many scenes of wrestling, and that according to tradition, Pythagoras of Samos brought scientific boxing to the 48th Olympiad in 588 B.C.E., although Brown (1997) suggests that a form of earlier boxing was recorded as early as 688 B.C.E. Brown (1997) also suggests that earlier forms of combat are recorded by the Egyptians six thousand years ago, some forms utilising staffs akin to those used in some Asian martial arts.

Further similarities between Eastern and Western fighting are reported by Draeger and Smith (1980:7) who note,

> *What Plato called „fighting without an antagonist" (skiamachia) was an ancient form of shadow boxing. And there were military dances called pyrrhichia („how to cope with an enemy"). Both types are counterparts of the kata or form training, a central part of all Asian combat techniques. Ancient Greek and Roman boxers broke stones for spectators… The abdominal shout (Japanese: ki-ai – „spirit meeting") was used by Greeks, Romans, Irish, and other martial peoples. Even the stress put on the foothold by Asian fighting systems is not unique. In ancient Rome there was an exercise in which a man stood on a shield or disk and others tried to pull it from under him.*

Similarly Europe has a history of fighting styles in operation during the predominant period of martial arts development in China. Rector (2000:7) points out that,

> *European „masters of defence" produced hundreds of detailed, well-illustrated technical manuals on their fighting methods…Their manuals present to us a highly developed and innovative European martial arts based on sophisticated, systematic and effective skills. Among the best*

known of these works is that of Hans Talhoffer…first produced in 1443.

Talhoffer‘s work is illustrated with fighting techniques of the long sword, pole-axe, dagger, sword and buckler, even hand-to-hand fighting on horseback, and fighting on horseback with a lance against a cross-bow. Brown (1997:80) notes that there was a long tradition of martial art schools in England, or ‗Scholes of Fence‘, similarly that ‗in it‘s early days English bare-fist fighting included throws, locks, sweeps and kicks‘, indicating that the martial arts in England were not dissimilar to the martial arts developed in Asia. Thus the origins of Chinese martial art are not all that unique, yet perhaps they are made more compelling than their European counterparts through the secrecy and lack of accurate information which has resulted in a number of myths and legends, one of which will be explored in the historical account of Wing Chun.

2.4 Primitive Chinese society

The origins of the first recorded account of Chinese martial arts are difficult to trace with conflicting information as to their foundation. Draeger and Smith (1980:12) state that,

> *China is a vast country inhabited by many and diverse peoples with a long, often poorly recorded history…boxing literature is uneven, full of gaps, and smothered in places by ambiguities.*

Henning (2001:9) suggests that 'one can reasonably conclude that the origins of Chinese boxing go back as far as China's earliest recorded dynasty, the Xia (21st to 16th Centuries B.C.E.)' whereas Chow and Spangler (1982:2) state that 'the earliest form of martial arts appear in the story in which the legendary Yellow Emperor, Huang Ti, fought and defeated his enemy, Chi Yo, using classical Chinese wrestling methods'. Unfortunately Chow and Spangler (1982) confess that there is a lack of documented evidence to support this. Furthermore, determining even when the Yellow Emperor lived is open to debate, suggesting that this may have dated to 3000 B.C.E. Draeger and Smith

(1980) provide additional support for Chinese martial arts developing from the reign of the Yellow Emperor, noting that in the Warring States period (403-221 B.C.E.) a form of wrestling was popular with farmers, where participants put cow horns on their heads and butted each other to represent the Yellow Emperor fighting Ch'ih Yu/Chi Yo who was apparently a horned monster.

Draeger and Smith (1980) and Maliszewski (1992) note that the early fighting forms are known to date back to the Zhou/Chou dynasty (1122-255 B.C.E.). Indeed, this latter date appears to be supported by Chow and Spangler (1982) and Henning (2001) in that they acknowledge that this is when historical records were more reliable. Chow & Spangler observe that during the Chou dynasty (1027 - 256 B.C.E.), archery and charioteering were accomplishments which all gentlemen and scholars were supposed to possess in order to become *Chun-tzu*, morally and physically superior men. Henning (2001) discusses that a system of striking and seizing called *bo* existed, allegedly appearing between the 4th and 2nd centuries B.C.E. Indeed, Henning (2001) discusses that the first documented evidence of *bo* having been used in action dates to 681 B.C.E. where Wan of Song is said to have killed both Duke Min and Chou Mu using empty-handed techniques.

During the latter part of the Chou dynasty, a number of contending states sought power. This era was known as the Age of the Warring States (476-220 B.C.E.) (Chow & Spangler, 1982; Fu, 1999; Henning, 2001). During this era, Henning (2001:12) notes 'military competence was integral to social leadership and military skills were widely practiced as armies increasingly were comprised of military masses'.

Perhaps the most significant aspect of this period is where such fighting techniques became ritualised. Chow and Spangler (1982) note that students practised archery for an important ritual, *Ceremony of Archery*, suggesting that such a skill had become a refined art progressing beyond mere physical training. Furthermore, Chow and Spangler (1982) note that during this dynasty,

specifically 770 - 221 B.C.E., the Knights Errant, a band of warrior monks, operated under a chivalric code, perhaps illustrating the early link of fighting and philosophy in Chinese culture.

A further significant development during this period is discussed by Fu (1999) who reports that the first traditional Chinese medicine book, the *Huan Di Nai Jing*, was written, which consisted of a series of postural exercises. Sutton (1993:102) also points out that this period may have seen the development of the forerunner of martial arts, noting that within the *Han Shu I Wen Zhi* (Han Book of Arts), there is a section entitled *Six Chapters of Hand Fighting*'. Fu (1999) in turn progresses to discuss that these exercises were further refined during the Three Kingdoms (220-280 C.E.), the most popular of these systems, being the *Wu Quin Xi*, which consisted of postures imitating the tiger, bear, deer, monkey and bird. Each posture is said to have contributed to the development of the lungs, liver, stomach, kidney and heart respectively through circulating *chi*, a *life-force* from the Taoist perspective. These exercises are similarly noted by Chow and Spangler (1982) who accredit them to having been developed by Hua-t'o.

During the Western Han Dynasty (206 B.C.E.-24 C.E.) a number of sports are also known to have appeared. Speak (1999) reports that fighting with bare hands and feet emerged as a sport, with a form developed that allowed kicking and striking but with no holding. According to Speak (1999), this was a significant development as during this time, there are references to six texts on hand fighting (these in turn referred to 199 works from thirteen different schools). Furthermore, Speak (1999) discussed that a separation occurred between the original military exercises to represent a more individual form of challenge, through *Quan* (boxing) and *Wushu* (martial arts), with the latter evolving into a multifunctional activity for health, fitness, self-defence and entertainment.

Primitive Chinese society thus provided the foundations for future growth of

fighting systems. The specific need for fighting was a reflection of the turbulent socio-economic climate in the Warring States period. Indeed, during this period, pragmatic fighting skills were trained by the military (in turn relating to the safety domain from the taxonomy in Chapter 3). However during this time, such fighting skills appeared to have progressed through a transition stage to produce spiritual systems (in relation to the derived health benefits and refinement of skill, as in archery). A further transition occurred during the later Western Han Dynasty where sporting systems derived from fighting were developed.

Consequently military methods of fighting were commonplace however as the country became unified and began to settle, people started to look at other ways of keeping healthy, where previously military training served this purpose. This may similarly reflect the development of sports and games in other feudalistic societies which became more civilised globally, where military training evolved into more sporting pursuits. As such, within China, a series of exercises were introduced for health purposes. These may have been further influenced by the development of Yoga from India, something which gains further support through the arrival of an Indian monk at the Shaolin Temple.

2.5 The origins of Shaolin

The Shaolin Temple is a much misunderstood aspect of martial arts development. In the context of the Shaolin Temple being the alleged birthplace of Chinese martial arts, Sutton (1993:102) states,

> *Whatever the actual origin of the martial arts, legend has it that they were developed in the Shaolin Monastery on Songshan Mountain as an adjunct to the monks' spiritual discipline, during the Tang Dynasty (618-907 C.E.).*

However Khim and Draeger (2003:15) are more cautionary, noting that,

> *Most of what is traditionally said about the Shaolin Temples is unconfirmed and unverifiable; it is the basis of endless variations of colourful but highly improbable happenings such as form the bulk of plots of Chinese folklore...but, because there may be some factual basis for even the most exaggerated of these stories, modern exponents and scholars of Chinese hand-to-hand arts continue their efforts to discover the truth about the Shaolin Temples and their effects on Chinese society.*

Furthermore, Draeger and Smith (1980:13) comment that, ‗Shaolin was only one, though certainly the pivotal one, of more than four hundred kinds of boxing'. Consequently, to what extent has the Shaolin Temple played a significant part in the development of Chinese martial arts? Although a historical overview of the temple will be provided here, the next chapter which will provide a greater analysis of the role of the Shaolin Temple and the subsequent development of Wing Chun.

The construction of the Shaolin Temple originally dated to around the mid-490s C.E by the Emperor Hsaio Wen of the Northern Wei Dynasty (386-534 C.E.), for the Indian Buddhist monk Ba Tuo. Emperor Xiaoming came to power in 524 C.E. and instructed his gardeners to plant bountiful numbers of new trees on the temple grounds, thus giving rise to the name *Shao-lin*, meaning *Young Forest* (Chow and Spangler, 1982; Draeger and Smith, 1980; Gee *et al.* 2003; Khim and Draeger, 2003). Speak (1999) suggests that the original Shaolin Temple was situated in Wu, although Chow and Spangler (1982) and Khim and Draeger (2003) report that the temple was in the Honan Province, on the north side of the mountain Sung Shan.

Fundamental to the further development of the Shaolin Temple is that of the figure, *P'u-t'i-ta-mo*, more commonly known as *Ta Mo* (or Da Mo), although most texts now refer to the person as *Bodhidharma* (Chow and Spangler, 1982; Order of Shaolin Ch'an, 2004; Reid and Croucher, 1983; Speak, 1999). Despite a number of sources accrediting Bodhidharma with the development of martial

arts in the Shaolin Temple (e.g. Murphy, 1992), Gee *et al.* (2003:5) state,

> *Modern scholars have expressed serious doubts that Damo ever existed. The more accepted belief in academic circles is that Bodhidharma is a collective name for a series of masters who contributed to the development and spread of Ch"an Buddhism.*

According to Reid and Croucher (1983), there does however appear to be an eyewitness account of a meeting with Bodhidharma, written in 547 AD by Yang Hsuan-chih, a citizen of Lo-yang in Honan. Reid and Croucher (1983) suggest that it is possible to date the meeting to between 516 and 528, which would appear consistent with the date that Bodhidharma was alleged to have been at the temple, however they note that this meeting must be considered with caution, in that Chinese texts were copied many times and that there may have been mistakes in the translation of this account from Chinese into French, before being translated into English. Reid and Croucher (1983:27) continue to discuss that the account appears incomplete and that there is no further mention of Bodhidharma in any text for almost five hundred years thereafter, where they report,

> *Around the eleventh century, books appear containing long, complex narratives describing his days in China and his teachings in the martial arts.*

Draeger & Smith (1980:44) comment that the prime source for the Bodhidharma legend was recorded in *The Record of the Transmission of the Lamp* by Tao Yuan, compiled in 1004 C.E. Needless to say, events recorded five hundred years later can be questionable, as in the conflicting accounts of the Gospels in Christianity. Reid and Croucher (1983:27) do however suggest why Bodhidharma may have disappeared from written accounts for this lengthy period of time noting,

> *When the teachings of Ch‟an or Zen Buddhism first appeared they were radical, and possibly also heretical. Chinese scholars of the time lived for the study of manuscripts and their religious practices were full of elaborate rituals conducted in temples. In the Ch‟an sect, however, religious practices were simple, there were no manuscripts and even the Buddha was not needed.*

The lack of importance on historical recording and significance is further discussed by Reid and Croucher (1983:27) who report that a *Ch‟an* (a.k.a. *Zen* in Japanese) master, Hsuan-Chien is recorded as having said,

> *There are no Buddhas, no Patriarchs; Bodhidharma was merely a bearded old Barbarian…the sacred teachings…sheets of paper to wipe the pus from your boils!*

(Perhaps this quote is a typical Ch‘an paradoxical statement, akin to *If you meet the Buddha, kill him*‘.)

However, Khim and Draeger (2003:15) state that 'we know little beyond the facts that he actually lived and he came to China. There are no historical records of his existence in India'. Furthermore, in terms of actual fighting skills developing at Shaolin, the authors comment that combative arts existed long before Bodhidharma arrived in China. Maliszewski (1992:14) similarly notes that,

> *Identifying significant personages central to the physical development and philosophical evolution of the fighting arts proves even more problematic then the concerns for their origins. Nonetheless, though lacking in strong documentation, a persistent belief today credits Bodhidharma as being a central figure in the development of a systemised martial system.*

Consequently, whether Bodhidharma existed or not, a brief overview of the legend will be outlined for interest purposes.

From 200 C.E., Buddhism, which originally developed from India, started to traverse the Asian continent with Buddhist monks. Associated with Buddhism were: the yogic practices of breathing, contemplation and visualisation which in turn started to fuse with the Taoist practices of prolonging life through static exercises to circulate *chi* (Speak, 1999). One such Buddhist monk was Bodhidharma, who is purported to have arrived at the Shaolin Temple in 527 C.E. (Chow and Spangler, 1982; Gee *et al.*, 2003; Order of Shaolin Ch'an, 2004; Reid and Croucher, 1983; Speak, 1999).

Legend holds that Bodhidharma was a strict disciplinarian, having sat facing a wall meditating for nine years (Chow and Spangler, 1982; Khim and Draeger, 2003). According to legend, once, while meditating, Bodhidharma fell asleep. This angered him so much that he cut off his eyelids and threw them on the ground. Tea shrubs are alleged to have sprouted from the eyelids, the leaves of which were thereafter used by monks to deter sleep (Draeger and Smith, 1980). (Yet as Draeger and Smith (1980) observe, tea was not introduced to China until 700-900 C.E.)

During his time at the temple, Bodhidharma realised that the monks were weak and spiritually dejected. As such, Bodhidharma is alleged to have explained that the body and soul are inseparable and must be invigorated for enlightenment recommending daily morning exercise, and teaching the monks the *Eighteen Exercises of Arhat* also known as *The Eighteen Hand Movements of the Enlightened One* or *The Eighteen Lo Han Shou*, a series of moves that were eventually incorporated into the book, *Boxing of the School of Shaolin* (Chow and Spangler, 1982; Gee *et al.*, 2003; Khim and Draeger, 2003; Speak 1999). Chow and Spangler (1982), Khim and Draeger (2003) and Gee *et al.* (2003) note that Bodhidharma also produced the works of the *I-Chin Ching* (Yi Jin Jing) or *The Muscle Change Classic* and *Xi Xue Jing* or *The Marrow Washing*

Exercise. Whereas some authors (e.g. Smith, 1964) allege that these were the precursors of martial arts development at the Shaolin Temple, Khim and Draeger (2003:15) suggest that scholars doubt Bodhidharma was the actual author of the Muscle-Change Classic. For example Gee *et al.* (2003:6) suggest that the first published book of this exercise was created as late as the early 1600s by a Taoist priest named Zi Ning‘. Similarly they doubt that the 'Eighteen Movements of the Arhat' are directly related to combative arts, that the movements, being more concerned with callisthenics are designed to strengthen the body and mind. Indeed, the comments by Gee *et al.* appear to echo that of Khim and Draeger (2003).

Despite the origins of the Shaolin Temple and the existence of Bodhidharma, Gee *et al.* (2003:7-8) state,

> *Some historical theorists have called these accounts myth and legend, whereas others consider them a part of both dynastic and Shaolin history. As a minimum they provide ample precedent for the obvious political and military connections and activities described further in his work. By the temple's own admission, kung fu masters and military generals frequently came to the monastery and shared their skills with existing monks.*

Indeed, it would appear that the Shaolin Temple was a fertile ground for exchanging techniques as will be discussed in the next part of this chapter. Indeed, the future development of the Shaolin Temple appears as intriguing as the origins.

Gee *et al.* (2003) note that during the century following Bodhidharma's leadership, the temple grew and developed significantly. The Sui Dynasty (581-618 C.E.) granted a significant tract of land in 618 C.E. The temple supported Qin Prince Li Shi Min (who later became the first Tang Dynasty emperor) in apprehending General Wang Shi Ching and pacifying the land which resulted in

the further land being awarded. Due to the increase in land a general labour force was required along with the need for security and defence. The answer to this was a permanent warrior class of monk, which significantly increased the temple‘s population. This account is corroborated by Khim and Draeger (2003) and Sutton (1993) who state that the monks Chin Ts'ao, Hui Yang and T'an Tsung were instrumental in the Tang defeat of the rebel Wang Shih-Ch'ing.

The monks are alleged to have also assisted Emperor Li Shi Min against pirate incursions in the southern provinces, (Gee *et al.*, 2003; Khim and Draeger, 2003). To commemorate the deaths of monks killed in this campaign, the Emperor approved the construction of a Southern Shaolin Temple at Putian in the province of Fujian, where a number of monks involved in the pirate incursions remained to establish the new temple. This new temple was claimed to have been built around 60 years after the formation of the Northern Shaolin Temple (Gee *et al.*, 2003; Khim and Draeger, 2003). Gee *et al.* (2003) note that this is corroborated by the Fujian Province Archaeologists Association, the Fujian Museum, and the Putian Southern Shaolin Temple Investigatory Association, however Draeger and Smith (1980:45) state that ‗much of the data on this temple cannot be verified‘, citing that ‗C.C. Chou believes that the Fukien claim is based on fictional works such as Chien Lung Huang Yu Chiang Nan (The Visit of Emperor Chien Lung South of the Yangtze River)‘. Obviously, there is a twenty-three year time difference between Draeger and Smith‘s comments and those of Gee *et al.*. Could evidence for this second Shaolin Temple have been discovered? Indeed, the debate about the existence of this Southern Shaolin Temple will feature as a key discussion in the next chapter.

2.6 Shaolin during the Ming and Ch’ing Dynasties

The link between Shaolin and political campaigns appears to have continued through the Tang Dynasty (618-907 C.E.), Song Dynasty (960-1279 C.E.) and the Ming Dynasty (1368-1644 C.E.) (Gee *et al.*, 2003; Khim and Draeger, 2003). Eventually the temple became a refuge for a diversity of people, a place where fighting techniques were developed and exchanged (Khim and Draeger,

2003; Sutton, 1993).

Outside of the Shaolin Temple(s), martial arts continued to develop. Henning (2001) notes that the term *quan* appeared to represent boxing during the Song Dynasty. Quan became a popular form of boxing which appears to have been similar to, but not the same as, boxing practiced in the military. Henning (2001:13) explains that this difference may be that military boxing was a 'basic skill for preparing troops to use weapons and was limited to practical, no-frills combat-related techniques'. He further suggests that the popular forms of boxing practiced outside of the military were likely to be more performance-orientated.

After the Mongols invaded China in 1206 C.E. leading to the Mongol Yuan Dynasty (1206-1368), private practice of the martial arts and wrestling for sport were prohibited. Open practice of martial arts was limited to performance-orientated routines for opera, thus the martial moves increased in *flowery* techniques, losing much of their practical nature (Henning, 2001). (The importance of Chinese Opera is a further theme that will be explored in Chapter 4, specifically in relation to the development of Wing Chun.)

In 1368, the Ming Dynasty was established which eventually bought a unification to China in 1387. Henning (2001) and Speak (1999) note that although martial arts developed through this time, society despised it, with Henning (2001:14) adding 'it was a subject normally avoided in polite society'. During the Ming Dynasty, Speak (1999:54) discusses the further rise of Shaolin boxing where 170 techniques were collated into five major styles of fighting and recorded in *The Secrets of Shaolin Boxing*. These five styles were,

- *Dragon (spirit) for relaxation, quiet and liveliness of action;*
- *Tiger (bones) for exercising all body parts;*
- *Leopard (strength) incorporating jumping, fists clenched and fast rising and falling actions;*
- *Snake (breathing) softness and activity of body;*
- *Crane (energy) for steady actions with emphasis on concentration.*

(Speak, 1999:55)

It would appear though from Speak's comments that the forms of fighting were more tailored to developing a healthy body opposed to practical fighting. Indeed, Shahar (2008:3) discusses that during the Ming-Qing transition, ‗Taoist gymnastic and breathing techniques were integrated with barehand fighting, creating a synthesis of fighting, healing, and self-cultivation'. Furthermore, the practicality of such boxing was questioned at the time. Henning (2001:14) states,

> *Even General Qi Jiguang' admitted that it [boxing] did not appear to have any utility on the battlefield, particularly in the face of the increasing use of firearms; however, he still encouraged boxing practice for confidence building and for conditioning in the use of traditional weapons in small unit operations involving hand-to-hand combat against pirates, who were the primary threat at the time.*

A further reason for the decline of such boxing techniques is discussed by Brown (1997:10) who notes that,

> *As a rule of thumb, the decline of close-quarter fighting arts was inverse to the increasing importance of ballistics in warfare…martial arts survived for a while longer, either to meet the requirements of civilian self-defence or as sports.*

This is an issue Shahar (2008:200) further develops where he outlines the ‗natural progress of warfare'; as such more advanced weapons overtake less advanced whereby firearms would overtake empty-handed techniques. Indeed Shahar's (2008:200) major premise in his book details that bare-handed styles, ‗had not been narrowly designed for warfare, but had been broadly conceived for healing and spiritual realisation'.

This is not to say that unarmed combat was not utilised that it still had a place, although more tailored to fighting small groups or individuals, perhaps covertly. Indeed, history would indicate periods where carrying weapons was strictly controlled, for example the Tokugawa Period in Japan through to modern-day British society.

The Qing or Ch'ing Dynasty (1644-1911) is the next fundamental date in Shaolin history, especially given the continuing political nature of the temples. According to Khim and Draeger (2003) the Shaolin Temples were loci for secret societies during the Song Dynasty (960-1279), specifically that the White Lotus Society which had influence in North and West China, and the Hung Society with influence in West, Central and South China. Although not much is known during the Ming period about these societies, Khim and Draeger (2003:16) state that 'with the overthrow of the Ming Dynasty (1662) by the Ch'ing these temples became politically orientated'. At first, the Shaolin Temples supported military campaigns by Emperor K'ang Hsi through defending the western borders against invaders in 1672. However, a short time later, it was discovered that the monks were actually rebels who aimed to restore the Ming government through popular uprising (Khim and Draeger, 2003).

The Ch'ing ordered the destruction of the Shaolin Temples and the massacre of the occupants. This is where a second predominant legend occurs in the history of Shaolin. Accordingly, only five monks escaped the destruction by hiding under a bridge, before separating and continuing their study and practice of fighting arts elsewhere in China (Khim and Draeger, 2003). As such, Shaolin

techniques are thought to have been widely dispersed with these survivors to others who became interested in their art. Yet, Draeger and Smith (1980:46) note that, ‗boxers could leave the temple at will – and many did, the training being so extreme'. Consequently, the sole development of the diversity of Chinese martial arts stemming from five individuals would appear questionable. (The story of these five monks, or five ancestors, will again feature prominently in Chapter 4.)

The Order of Shaolin Ch'an (2004:36) note that the Shaolin Temples were however often razed, stating, 'The Honan Temple burned in 1570, 1647, 1735 and 1744...the Fukien Temple burned in 1637, 1647, 1673, 1720, 1723, 1735, 1768 and 1774'. Draeger and Smith (1980:46) similarly note that temple burning was not unusual in Chinese history, and that the Shaolin Temple may have been burnt and rebuilt many times during its history. Whether any of the dates are correct, or whether the temple was burnt more than once, it would appear that the Shaolin Temples were fundamentally a religious place which became increasingly more militarised in the need for defence. From this, the skills of the monks were sought for political purposes, which may have resulted in their downfall.

Considering that techniques were also developed outside of the Shaolin Temple for routine military purposes, such techniques may have developed in parallel, or in association with, the Shaolin techniques. Additionally, the Shaolin Temple may have been a *hub* of practice, where techniques were exchanged, analysed, synthesised and subsequently developed.

If, however, people were free to come and go to work or trade techniques, the extension of Shaolin both as a martial art style and as a philosophy, would appear to have been taking place for centuries before the temples were finally destroyed. Such dispersal of knowledge may have been through specific groups (such as certain Chinese secret societies), through individuals, or both. This potential link between Shaolin and indeed, more generically, fighting styles and

the Chinese secret societies will be explored in further detail as this chapter progresses.

2.7 The dispersal of the martial arts

Although the Ch'ing enacted strict bans on people practising martial arts, Brownell (1991:63) states that the martial arts were still trained due to high levels of violence in local communities,

> *This was the case apparently in Guandong and Fujian, where in most villages, guan or small halls were established for the practice of Kung-Fu. The skills were necessary, it is claimed, for family feuds, battles between villages where disputes over water lines were regular, in the cities where Kung-Fu masters were hired by trade guilds to teach their workers, form protection units and resist bullying and corruption, or to protect merchants in cross-country journeys.*

During this period, Henning (2001:16) reports the growth of secret societies and the proliferation of individual boxing styles. One such group, the *Yihequan* or the *I-Ho-Tuan* translated as the *Boxers United in Righteousness* combined martial arts with other mystic practices. This group aimed their discontent against other foreigners in China, especially as parts of China had started being leased to European countries, culminating in the Boxer Rebellion of 1900. The Boxer Rebellion saw 200 missionaries, 30,000 Catholic and 2000 Protestant Chinese killed. Brownell (1991:287) asserts that this was the ‗last stand of kung-fu as a technique of warfare‘, and that the defeat of the Boxers at the hands of westerners armed with modern military technology relegated the martial arts 'to the symbolic realm along with other sports'.

The martial arts have subsequently become more dispersed to the modern day, with Henning (2001) suggesting that the dominance particularly of southern Chinese boxing styles being due to early Chinese migrants originating from Guangdong and Fujian. Indeed Henning (2001:16) also notes that,

After the Revolution of 1911, individuals in China continued to practice boxing and weapons as forms of self-cultivation and physical exercise, while the government, attempting to emulate Japanese practice, sponsored the martial arts as a nationalistic form of physical training in the schools. But the sheer number of boxing styles, each with a parochial following, defied the uniformity necessary for a nationwide programme. Thus emphasis was placed on the performance of choreographed routines as opposed to contact competition, although there was some movement in that direction. After 1949, standardised routines were developed for nationwide competition and, to this day, there is an ongoing if somewhat ambivalent effort to manage competition.

2.8 Conclusion

This overview of the Chinese martial arts has outlined the historical influences from pre-history through to modern-day China in order to demonstrate the contributing factors instrumental to the martial arts as known today. Indeed, from the migration of practitioners during the Cultural Revolution through to the current day, there are many additional significant aspects that have continued to shape the martial arts, specifically through media portrayal from the late 1970s onwards, an area beyond the scope of this thesis.

Furthermore, this historical discussion of Chinese martial arts, specifically illustrated through the Shaolin connection, indicates that although the martial arts developed from pragmatic combat systems, aspects have been emphasised to incorporate health benefits for the mind and body, also sporting prowess. However, an alternative perspective may be forwarded. Techniques purported to have been introduced by Bodhidharma to promote health may have developed into combat systems.

The Chinese martial arts have thus been developed for pragmatic fighting, sporting, and health benefits: inherent within the discussion is the concept of an integral philosophy. This is explored in greater detail in the Chapter 2.9.

b) A FIGHTING PHILOSOPHY

2.9 Introduction

Numerous authors cite that philosophy is fundamental to the martial arts in order to separate it from pure physical violence (e.g. Devens and Sandler, 1997; French, 2003; Morris, 1992; Robertson, 1991; Thompson, 1994; Wildish, 2000). In general terms, philosophy can be interpreted in various ways, from a collective philosophy (for example, if somebody subscribes to dualism) through to the individual (for example, a person may have a philosophy on how to live their life). Integral to this concept of philosophy is the element of transformation as explored below.

In relation to trying to establish a philosophy behind the macro-perspective of the martial arts in general and narrowing to the micro-perspective of Wing Chun, there may similarly be a continuum from the group to the individual, governed by a variety of interrelated philosophies. In relation to Chinese martial arts, some claim Buddhist influences (e.g. Shaolin) while others claim Taoist (e.g. Tai-Chi): such influences may relate to over-arching philosophies central to the style, whereas they may also govern how the individual interprets these. As an example, individuals claim Buddhist, Confucian and Taoist philosophies are central to Wing Chun, or indeed a combination of these. To the other extent, authors such as Fung (1976) and Csikszentmihalyi (2006) question such simplistic distinctions of the three key philosophies.

Yet why is philosophy such an integral part of the martial arts? Surely as noted previously, martial systems developed out of a necessity and not for some *omphaloskepsis* (navel gazing) practice. Consequently this chapter will unfold by discussing what philosophy is before progressing to explore philosophy within the martial arts and why such philosophy exists. The chapter will then progress by discussing eastern philosophical traditions and how these compare to the West to provide a context for the subsequent discussion of Wing Chun philosophy in Chapter 4.

2.10 What is philosophy?

Trying to establish a fundamental definition of *philosophy* is problematic as there does not appear to be an accepted and succinct definition as with other academic fields. Warburton (2004:1) asks ‗what is philosophy?' in turn suggesting that ‗this is a notoriously difficult question'. Craig (2005:8) for example warns the reader,

> *I haven't made any attempt to define philosophy, but have just implied that is an extremely broad term covering a very wide range of intellectual activities. Some think that nothing is to be gained from trying to define it*.

Consequently, a series of definitions will be posited and synthesised in order to establish whether there is a common theme.

Honderich (2005:702) suggests that most definitions of *philosophy* are fairly controversial due to the way is which the term has changed throughout history, although offers a simple definition that, ‗philosophy is thinking about thinking'. Although Honderich notes that this is still a problematic definition, he elaborates further suggesting that such critical thinking interrelates though the following areas:

- Metaphysics (or theory of existence): The general nature of the world.
- Epistemology (or theory of knowledge): The justification of belief.
- Ethics (or theory of value): The conduct of life.

Craig (2005:1) suggests that philosophy may be defined at ‗some kind of values by which we live our lives', although this would counter Honderich's definition whereby such values are only one part of three interrelated areas, that of ethics. Craig (2005:5) does however suggest that philosophy is concerned with three basic questions: ‗What should we do? What is there? How do we know?' These questions thus appear to be related to the first two areas Honderich postulates,

metaphysics and epistemology. Consequently both Honderich and Craig appear to have suggested the same areas in defining the term *philosophy*.

Other authors define philosophy through illustrating what philosophers engage with. Nagel (1987:5) proposes that the main concern of philosophy is to ‗question and understand' a range of ideas, a view shared by Strangroom (2006:7) who posits that philosophy ‗is a particular way of thinking' based on the formation of arguments which in turn lead to the development of wisdom. Nagel (1987) and Warburton (2004) similarly advocate that philosophy is based on the aspects of questioning and logical argument.

Consequently from this discussion, there appears to be one overarching theme: that philosophy is concerned with the nature of thinking through questioning and argument, in order to resolve issues of metaphysics, epistemology and ethics.

In developing this discussion further, philosophy by itself is useless: it needs to be applied which as Blackburn (1999:7) outlines, ‗how you think about what you are doing affects how you do it, or whether you do it at all'. Indeed Warburton (2005) elaborates by suggesting that a person would not drive a car that has never been serviced, thus the questioning of principles on which a person bases their life may be sound, yet unless examined there is no certainty in such principles.

Honderich (2005) develops the use of philosophy further by suggesting that the direct value and use of philosophy is intrinsic or educational. Intrinsically, Honderich (2005:710) explains that philosophy ‗satisfies, or seeks to satisfy, the intellectual desire for comprehensive knowledge or understanding'. Indeed, Honderich discusses that people tend to seek order within their lives through sifting and purifying beliefs and preferences in order to ‗make one's convictions systematic and authorised', as such, seeking a justification for one's actions. As an example of how philosophy is applied, issues such as terrorism, war, education, religion, law, science, abortion, euthanasia, cloning, etc. are all

subject to philosophical discussions. Consequently the principles that govern martial arts and why a person may train in the system need to be explored to assess what justification exists and whether, in some way, these are shared among practitioners systematically and in an authorized manner. This relates to Craig's (2005) assertion that a firm motivation or deeply held belief gives rise to a lasting philosophy: therefore, are such *deeply held beliefs* evident within the martial arts and indeed Wing Chun?

In conclusion, if the simplest notion of *justification* is applied to establish whether there is a prevalent philosophy within Chinese martial arts, an exploration of such justification is required.

2.11 Justification for fighting

Honderich (2005:953) indicates that fighting has a philosophy behind it, which relates to a justification of such violence. Honderich (2005) specifically discusses acts of war whereby aspects such as the virtue of war, misery of war, fighting a just war and 'the possibility of creating peace and universal brotherhood' may all be considered. One distinction Honderich (2005:946) also makes which differs from war is that of political violence, which he defines as the 'resort to force for political ends, outside its normal use in international warfare or in the internal administration of justice'. The key difference between force and violence thus being that the latter is unlawful. Indeed from the inception of certain Chinese systems of fighting, Xu Jue, or collective violence was rife as discussed by Murray (1994), especially during the turbulent Qing Dynasty. Such collective violence was unlawful yet also political in nature, thus Xu Jue could be considered as political violence. Honderich (2005) suggests that through the inception of a philosophy for fighting, specifically a justification a universal brotherhood could be established and indeed, from the history of the *Tiandihui* (as explored in Chapter 4), it would appear that political violence led to the development of such a fraternity. Consequently it would appear that the philosophy could help establish a sense of unity.

A further aspect for justifying fighting is posited by French (2003), whereby the development and acceptance of a philosophy, or *warrior code* is central to a variety of fighting arts in different cultures. French's (2003:3) premise is that a philosophy *protects* the individual:

> *When they are trained for war, warriors are given a mandate by their society to take lives. But they must learn to take only certain lives in certain ways, at certain times, and for certain reasons. Otherwise, they become indistinguishable from murderers and will find themselves condemned by the very societies they were created to serve.*

According to French (2003), this code or philosophy is imposed not by society but by the warriors themselves: such a philosophy restraining the warrior by constraining their behaviour and distinguishing honourable acts from dishonourable. By establishing and adhering to such a philosophy, French (2003) posits that the warriors would gain honour, acceptance and esteem in their own community opposed to being reviled and rejected. Furthermore, French (2003:4) suggests that such a philosophy helps „to protect the warrior himself (or herself) from serious psychological damage" enabling the warrior to „create a lifeline that will allow them to pull themselves out of the hell of war and reintegrate themselves into society" (French, 2003:7). Evidence of such philosophies permeates the Asian fighting arts, for example the code of Bushido governing Japanese samurai-derived styles, Ch'an on Northern Shaolin-derived arts, etc. Fontana (2003:65) similarly reports that an essential ethical philosophy „allows their use only in defence of others and of self when all peaceful methods for settling disputes have failed".

Payne (1981) provides an additional dimension for the development of such fighting philosophies: that of the confrontation with death and the coming to terms that through the warrior's acts, death may be inevitable. The central premise of Payne (2003:30-31) is that,

> *…death reveals the ego. That part of us which grasps and holds on, which attempts to crystallize the flow of life and box it into separate entities, is totally panicked by death…The realization that one is to die and therefore has limited time can cut away an immense amount of pettiness and self-indulgence from one"s life*.

Thus the development of a philosophy can help the warrior to realise that through confronting an opponent, they are confronting themselves.

In summary, it would appear that a philosophy behind fighting is created due to the following reasons:

- It creates a bond, a brotherhood (Honderich, 2005);
- It protects the individual from their society (French, 2003);
- It protects the individual from themselves (French, 2003); and
- It facilitates the acceptance that such actions may result in death (Payne, 1981) (or existentialism in a broader philosophical sense, whereby humans have responsibility over their actions, the aims, significance and purpose of existence, Honderich, 2005; Thompson, 2006).

Contrary to the above points, a number of authors cite other reasons, specifically personal spiritual growth, for such philosophical developments within fighting: these are often cited for the development of *martial arts* as they have become known today. Indeed, Nelson (1989:vii) states ‗the martial arts of East Asia have a history and philosophy curiously dissociated from the art of war'. A distinction does however need to be made: where some authors discuss the more esoteric, spiritual side of the martial art philosophy, other authors provide more of a set of precepts on governing the self in order to hone the spirit, or principles for fighting effectively. To date, it appears that research has not established the distinction between these various aspects of fighting philosophy: as such and the term *philosophy* appears to be used in an inclusive manner relating to spiritual- development as explored below.

2.12 Spiritual growth and principles for effective fighting

In relation to spiritual development, Schmidt (1986:69) specifically discusses how the Japanese martial arts can ‗serve as vehicles for spiritual education (seishan kyoiku) or self-realisation (jitsugen)'. Through this, Schmidt (1986) suggests that the martial disciplines can foster character development and self-actualisation.

A number of Japanese arts have a philosophical tradition dating back to the middle of the last millennium, specifically the Tokugawa period. Hyams (1982:2) suggests that such emphasis on the martial arts developed in the sixteenth century, ‗when the need for fighting skills in the Orient diminished', whereby a transformation took place from the pragmatic aspects of fighting to the ‗spiritual educational training which emphasized the personal development of the participant'. Cleary (1999) elaborates further, specifically detailing how during the Tokugawa period of Japan, such philosophies on self-development advanced. During this time, Japan became unified by transforming the class system into a caste system, while also removing the need for the samurai to act as warlords. In negating the requirement for the Samurai, this also helped prevent the possibility of independent groups from forming. As Cleary (1999:xiv-xv) notes,

> *This organizational device provided for greater control of the warrior caste as a whole by the central military government, and also transformed the Samurai more extensively than ever into an administrative class. To compensate psychologically for the urbanization and bureaucratization of the warrior class, martial arts were developed into highly theatrical, philosophically elaborated systems of mental and moral training.*

As a result of such a change, Cleary (1999:xv) identifies how the Samurai became scholars and physicians, whereas the humbler ones, ‗often eked out a

living teaching Confucian classics to children in primary schools or home tutoring'. During this time a number of philosophical works were written, for example Miyamoto Musashi's (1584-1645) wrote *The Book of Five Rings*, while also formulating a series of self-precepts known as *Following the Solitary Path*. Another example consists of the two precepts by Yagyu Renya (1625-1964):

- *Stay in the centre. This is the principle of the golden mean; stay in the physical centre, and stay centred in body and mind.*
- *Empty sword (learn to make the far come near: If the mind is empty, and not fixed on a particular set of circumstances such as near or far, one can act spontaneously and bring every attack into one"s own sphere.* (Stevens, 2002:15)

A further Japanese classic, *Hagakure*, consisted of a series of conversations over a seven-year period on various subject matters from how a mansion acquired its name through to implements to use in the tea ceremony and the *Way of the Samurai*. In terms of the philosophical value, Tsuenetomo (1983:15) states that Hagakure is not a _well-thought out philosophy, either in the sense of containing a closely reasoned or logical argument, or in terms of subject matter' but rather is anti-intellectual throughout.

Although the examples discussed so far have been Japanese, there are similar philosophies developed in China. Sun Tzu's *The Art of War* was originally developed to discuss strategies for winning a war, recent translations have noted how the principles may be adapted for the martial artist (e.g. Kaufman, 1997) through to the business manager (e.g. Krause, 2007; McNeilly, 1997). However in greater relation to the Shaolin-derived Chinese martial arts, Kit (2002:243-4) cites the *Ten Shaolin Laws*.

Despite Nelson (1989:vii) previously discussing that the east-Asian martial arts have a history and philosophy disassociated from war, he also notes that _they have no exact counterparts in the West at all'. This is a rather constrained

perspective. French (2003) notes historic global systems from Vikings to Native Americans had such fighting philosophies, furthermore, Donohue and Taylor (1994) highlight the role of Christianity in Europe for medieval knights and Islam in the Philippines for the Maro fighters as further examples of the global nature of fighting and philosophy. Brown (1997:221) advocates that although the oriental martial arts place importance on philosophical and moral teaching, ‗the English maisters of defence were no different in this respect'. Brown (1997:221-3) specifically highlights the published works of some of these ‗*maisters*', for example, Silver's *Paradoxes of Defence* from 1599 and Lonnergan's *The Fencer"s Guide* from 1771-2. Such works consisted of the following advice, presented in Table 2.1 with a parallel from Asian philosophical and martial traditions.

Table 2.1: Comparison of Western and Eastern martial philosophies.

Author	Western 'martial' philosophy	Parallel from Asian martial arts
Silver	It is to be considered that man by so much the more waxeth fearfull or boulde by how much the more he knoweth how to avoid or not to enshew danger.	To win one hundred victories in one hundred battles is not the highest skill. To subdue the enemy without fighting is the highest skill (Sun Tzu)
	There is no doubt but the honourable exercise of the weapon is made right perfect by means of two things, to wit: Judgement and Force: Because by the one we know the manner and time to handle the weapon, and by the other we have the power to execute therewith, in due time with advantage.	Right timing and right action from the Doctrine of the Mean.
	The Noble Science of Defence is to be preferred next to Divinity; for as Divinity preserveth the soul from hell and the devil, so doth the Noble Science defend the body from wounds and slaughter. And moreover the exercising of weapons putteth away aches, griefs, and sharpens the wits, it giveth a perfect judgement, it expelleth melancholy, choleric, and evil conceits, it keepeth a man in breath, perfect health, and long life.	Health and other benefits of training in the martial arts.
Lonnergan	Labour to parry well, rather than to hit at random but too much ambition or heat of passion.	Control your emotion or it will control you (Chinese Adage in Hyams, 1982: 71) The angry man will defeat himself in life as well as in battle (Samurai Maxim in Hyams, 1982:71)
	Undertake no more than what you are certain of performing.	The Taoist concept of Wu Wei, or non-action, where right timing and action in accordance with nature is fundamental.
	Study the danger and advantage of every attack that you make.	In order to achieve victory you must place yourself in your opponent's skin. If you don't understand yourself, you will lose one hundred percent of the time. If you understand yourself, you will win fifty percent of the time. If you understand yourself and your opponent, you will win one hundred percent of the time. Tsutomu Oshima (in Hyams, 1982)

In summary, the principles of fighting effectively while tempering the mind and body have been the key factor discussed in this chapter although the associated aspect of spiritual growth per se has not been discussed.

As suggested by Schmidt (1986) tempering the mind and body, while striving for perfection in technique, may also lead to ‗spiritual development' (if this term can actually be defined), especially when a number of authors cite such spiritual development as a predominant reason for training in the martial arts. For example, Kauz (1988:93) reports that the martial arts are ‗a means of working toward self-perfection or self-realisation'. Furthermore, Fontana (2003:64) observes that training in the martial arts 'enhances both physical health and spiritual development', specifically highlighting the Taoist and Buddhist breathing practices and the flow of chi energy through the body.

Kauz (1988) similarly discusses that that such Taoist, Buddhist and Confucian practices have been incorporated into the philosophy of the martial arts throughout the centuries, with Nelson (1989:xi) elaborating further on these noting,

> *With Taoism the martial arts share a common concern with the „way", an intuitive, often mystical process of learning and living. From Confucianism comes an emphasis on hierarchy, respect for seniors, duty, and loyalty. In Buddhism, and in many of the martial arts, is the concern with right perception, meditation, and enlightenment.*

It would appear however that the spiritual aspects of the martial arts can take precedence over the actual physical skills. Payne (1981) highlights that there is a separation between the martial arts and just fighting, suggesting that although the techniques may be similar, the aim of the martial arts is to transform the student for the *better* and not necessarily creating a *better fighter*. Nelson (1989:x) similarly highlights the notion of producing a better person morally, defensively, with respect for order, harmony and the teacher. Likewise Reid (1989:197) suggests that the primary purpose of the martial arts is to ‗serve as defence against disease and degeneration, not against bullies and bandits'. Förster (1986:84) strengthens this position further discussing that ‗fighting and

aggression need not be connected or interdependent‘ discussing that a person can only attain the highest fighting skill by rejecting aggression.

Consequently, a division appears between whether the martial arts make a *better fighter* or a *better person*. This discussion is similarly commented by Bolelli (2003:7) who states that it depends on the perspective of the individual and what they are training for,

> *Just as any path, martial arts can transport people to thousands of different places. Everything depends on the destination chosen by the individual who walks along the path. Martial arts could be used for something, for nothing, for everything.*

Although philosophical debate has centred on the intellectual content of martial arts philosophy, Hyams (1982:5) observes that,

> *The philosophy of the arts is not meant to be mused over and intellectualized; it is meant to be experienced. Thus, inevitably, words will convey only part of the meaning*.

Bolelli (2003:13) similarly reports the physical experience of such training,

> *In martial arts everything begins with the body. First, one gets acquainted with it, and slowly becomes intimate with it. The body is transformed into the best ally of the spirit. Then spirit and body become one.*

Furthermore, Theebom and De Knop (1999:151) report that ‗physical excellence in the martial arts will not go without spiritual or mental cultivation‘. Consequently, this notion of uniting and fusing the mind and body has been explored within various texts: for example, Iedwab and Standefer (2000:xi) propose, ‗we can consider the martial arts the original mind and body experience‘ whereby the practitioner ‗can seek a centred, calm mind state that

they can apply in active movement'. Kauz (1988:25) similarly reports, '…we find that our training has a strong effect upon our mind as well as our body'. Payne (1981:37) explores this issue further, discussing the Eastern perspective of unity,

> *The Western philosophical viewpoint, regarding mind and matter (body) as the two major aspects of reality, is confronted with the mind/body problem…The Eastern approach begins, not with the assumption of a basic body/mind split, but with the attitude that the universe is a whole. Within that whole, different aspects can be seen, as any complex shape looks different when seen fro different points of view. The main different aspects are Body, Breath and Mind. No problem exists in principle when considering how Mind affects Body; the energy movement flows from one level to the next…The Mind directs the Breath, the Breath moves the Body. The Mind intends and chooses the motion, sets up the direction for the energy flow. Then the feeling-energy flows out, and finally carries the physical body along the same pathway.*

Payne's (1981) assertion of the simplicity of the East/West division, whereby the unity of the mind and body appear complementary within Eastern traditions opposed to the Western notion of mind and body being separate, is somewhat simplistic. For example, through the perspective of Sāṃkhya Yoga, Puruṣa (an eternally bounded, pure consciousness, Burke, 1988) and Prakṛti (a primordial materiality; nature; matter, or the substance of the universe, Larson, 1983) are deemed as separate, ultimate entities akin to the mind and body (Conger, 1953; Sharma, 1997). However, various authors discuss how the subject/object distinction of Puruṣa being absolutely separate from Prakṛti within classical Sāṃkhya, is a misunderstanding and a misinterpretation (e.g. Burke, 1988; Jacobsen, 1996; Whicher, 1998). To this extent, the Puruṣa appears synonymous with the Tao, which permeates and animates all objects, synonymous with the Prakṛti.

From a Western perspective, Merleau-Ponty‘s philosophy is discussed in relation to Yoga, demonstrating parallels between what may be deemed the East and the West (Sarukkai, 2002). Furthermore, Bolelli (2003) discusses how the body is an experience and not a product of thinking, which in turn relates to the Santiago theory of cognition, where the mind is deemed to be a process and not a thing: indeed, Capra (1999:8) suggests that this theory ‗fully overcomes the Cartesian split between mind and matter‘: that the mind and body are complementary aspects of the phenomenon of life.

Indeed, the Cartesian divide as argued by Capra (1999:8), was never a split between the mind and body, but between the body and spirit. By this, he traces the semantics of the term *spirit* (and *soul*) and their derivation from ancient words, suggesting that they all have a common meaning, *breath* and that spirit was conceived as ‗the breath of life‘. Indeed, Capra (1999) illustrates this through providing the following examples: Sanskrit *atman*; Latin *anima* and *spiritus*; Greek *psyche* and *pneuma* and the Hebrew *ruach*.

Payne (1981:44) identifies other cultures, for example, the Polynesian *mana*, along with a number of Western terms, such as Anton Mesmer‘s *magnetic fluid*, Von Reichenbach‘s *Odic force* and Wilhelm Reich‘s *Orgone energy*. To this list, the Chinese term *chi* or *qi* (and the Japanese *ki*) may similarly be added: at its simplest level, *chi* can be interpreted as *energy* or *life force* (e.g. Chia & Huang, 2005; Osbourne & Van Loon, 2000).

Consequently in returning to Capra‘s assertion, the body and spirit are a unity and this unity is evidence through engagement with the *breath of life*. Taking this further, Capra (1999:24) suggests that within the Eastern philosophical tradition,

> *The highest aim… is to become aware of the unity and mutual interrelation of all things, to transcend the notion of an isolated individual self and to identify themselves with the ultimate reality.*

From this discussion, in striving for unity Capra (1999:37) suggests that the cultural history of India, China and Japan attempts to achieve a ‗constant awareness' of a fusion of the mind and body through meditative techniques to achieve one basic aim, ‗to silence the thinking mind and to shift the awareness from the rational to the intuitive mode of consciousness'. Generally the silencing is achieved by focusing attention on a single item, for example breathing, a mantra, a mandala, or through body movements such as Yoga or Tai Chi. Furthermore, in this meditative state, the mind is completely alert, receiving information from all senses but without analysing or interpreting them. Capra (1999:40) likens this state to the mind of a warrior, ‗who expects an attack in extreme alertness, registering everything that goes on around him without being distracted by it for an instant', Sayama (1986:vii) notes that this state is known as Samadhi, a Sanskrit term used to describe ‗a relaxed concentration in which a person does not freeze because of fear or cling because of desire'. In this state, a person ‗transcends dualism, is fully present in the moment, and enjoys life at the utmost'. Perhaps a more common definition in operation is that of mindfulness (e.g. Kabat-Zinn, 2001, 2004), a concept to be returned as this thesis progresses.

2.13 Conclusion

To summarise this section, a philosophy may be applied within the martial arts to fight more effectively in terms of principles for practical fighting, yet related to this is the notion of spiritual growth, through *being in the moment* in an attempt to fuse the mind and body. Such spiritual growth has been discussed in relation to transformation in Chapter 1.5.5. To this extent, the mind could be deemed to be associated with the breath as in breathing, or breath as in some universal energy that permeates all things. However to what extent do martial artists practice with such spiritual growth in mind is difficult to ascertain: some make explicit use, for example T'ai C'hi, Hsing-Yi and Bagua, Aikido, etc. Yet others may have negated this, for example the competitive and/or modern developments of Jiu-Jitsu, Judo, Kick-boxing.

This chapter has currently identified that philosophy may thus be related to the martial arts in three ways: as a justification; as a series of principles for fighting effectively; as a path for transformation.

Depending on the perspective of the individual, any of, or indeed all of these may be the underlying philosophy for their training. It is possible that a martial art has a specific philosophy which is central to the system, yet this does not stop the art evolving or adapting to new philosophies over time. The three areas listed can be viewed of as progressive in nature, whereby a justification for fighting can lead to, *although not necessarily*, transformation.

The earlier historical discussion (e.g. Section 2.8) explored potential drivers for the inception of the martial arts, relating to pragmatic combat, sporting, or health benefits. The philosophical discussion explored whether the philosophical drivers relate to a justification, pragmatic combat principles, or spiritual growth. Consequently the relationship between the historical and philosophical drivers requires additional exploration. The next chapter will analyse these drivers in greater detail in an attempt to synthesise the transformatory nature of the martial arts into an inclusive taxonomy.

CHAPTER THREE:

AN INCLUSIVE TAXONOMY OF COMBAT SYSTEMS

Constantly without desire, one observes its essence.
Constantly with desire, one observes its manifestations.
These two emerge together but differ in name.
The unity is said to be the mystery,
Mystery of mysteries, the door to all wonders.

Tao Te Ching, Chapter 1

(Lin, 2006)

3.1 Introduction

From Chapter 2 (Section 2.13), it would appear that historically, martial arts have developed from a need for pragmatic combat, sporting purposes or health purposes. Additionally three philosophical drivers were identified (a justification, principles and spiritual growth). A question was thus raised as to the relationship between the drivers and whether the martial arts can be classified. The purpose of this chapter is to ascertain similarities between such combat systems by analysing how they have been previously classified. In turn this may illuminate as to whether such a philosophy is perennial in nature.

Fighting systems may be found in almost every culture across the world, from tribal war dances, personal safety systems, military skills and certain sports (e.g. the Greek pankration and the Mesoamerican ballgame played by the Aztecs and Mayans, Nadal, 2001). There is a rich diversity of European martial arts spanning the last millennium, for example, the quarterstaff, sword and buckler, halberd, broadsword, bare-hand fighting, among others, taught in a systemised way as *martial arts* in England (Brown, 1997). Consequently any classification system needs to consider the global differences in fighting techniques: indeed, several classification systems have been posited for the martial arts.

3.1.1 Donohue and Taylor's classification

Perhaps the fundamental aspect in defining a martial art is the notion that it is separated from other violent acts like terrorism, or the thug attacking someone on the street whether premeditated or spontaneously. According to various authors, this distancing of the martial arts from other violent acts is due to an integral philosophy (Donohue and Taylor, 1994; French, 2003; Payne, 1981). Payne (1981) suggests that the purpose of such a philosophy within martial arts transforms the student for the better, rather than producing a better fighter although alternate philosophical reasons are posited by Donohue and Taylor (1994:21-22), some of which actually favour developing a better fighter. They list these as,

- *Pragmatism (getting the job done);*
- *Sportsmanship (fighting fair);*
- *Personal honour or responsibility (fighting your own fights, defending yourself);*
- *Pacifism (avoiding trouble);*
- *Nationalism and sacrifice (defending the country);*
- *Civic responsibility (keeping the peace).*

Although Donohue and Taylor do not advocate the list as a classification system, this could serve a useful starting point, although the notion of self-development, posited by Payne, is not included.

Remaining with the philosophical debate, Donohue and Taylor (1994) report that certain philosophical or religious systems can be applied to fighting systems, although they stress that such belief systems are seldom the basis on which the art has evolved, rather that the surrounding culture will influence the martial art. Such examples of how philosophy and martial arts integrate are the influence of Taoism on Tai Chi, Bagua, Hsing-I; Buddhism on Shaolin; Christianity on medieval knights and Islam on Maro. Accordingly, could the prevalent belief system within the socio-geographical context be used to classify the martial arts? Unfortunately this is not that simple. For example, in China, the population subscribe to an eclectic mix of philosophies, where Taoism, Buddhism and Confucianism, among others, interplay on a daily basis: a person may celebrate Christmas but still pay homage to idols and ancestors. Other questions also emerge: are practitioners nowadays influenced by such philosophies? How many people practice Karate without subscribing to Shinto? How many people practice Tai Chi without reading the Taoist Classics? Consequently although philosophy appears fundamental to the martial arts, this still does not necessarily define or classify the martial arts in any depth apart from noting the importance of a philosophy, an aspect that will be discussed in a further chapter.

3.1.2 Draeger's classification

One attempt to define the martial arts was posited by Draeger (cited in Donohue and Taylor, 1994:22) who outlined a two-part classification of fighting systems (Table 3.1). The classification involved combat systems designed for the battlefield and combat systems for civilian arts, primarily empty-handed self-defence systems for urban environments. Furthermore, Draeger noted that both systems would coexist in cultures where there is a hereditary warrior class and a disarmed civilian class.

Table 3.1: Draeger's classification of fighting systems (Donohue and Taylor, 1994:22)

Donohue and Taylor (1994) specify that the classification system is useful for discussing the Japanese martial tradition, yet not applicable to the wider category of fighting systems. This would appear a somewhat myopic view: it is suggested here that the system can be used satisfactorily for systems external

to Japanese culture: Wing Chun would appear to correlate completely with the characteristics of the civilian arts.

For example, if Wing Chun is analysed using Donohue‘s classification, it would appear that the style is more of a civilian art than a martial art. Wing Chun is characterised by simple, short-range techniques, thus it would appear that self-protection is paramount. The short-range techniques would also be more applicable for an urban environment where space is limited. Fundamentally Wing Chun training is empty handed: where weapons exist in the system, for example the knives and pole, these could easily have developed from domestic tools. Despite the principles of Wing Chun being applicable anywhere, the use of the footwork would be easier for ideal surfaces of the urban environment: by this, the stance would be compromised on a rough or rocky surface.

Other systems could equally be defined within Draeger‘s classification. Escrima (from the Philippines) tends to have more in common with the civilian arts, despite the misconception that it is predominantly a weapons art. Although Escrima utilises a range of weapons, these tend to be civilian in nature (sticks, short knives). A number of other systems similarly could be deemed as civilian arts, external to Japan, for example,

- Capoiera (originally from Africa although commonly associated with Brazil);
- Kalarippayattu (from India); and
- Pencak Silat (a holistic term for Indonesian martial arts).

Conversely a number of systems external to Japan may be deemed martial arts. Indeed any military system in operation in any country could be deemed a martial art, from the training of Spartans to Roman soldiers through to modern day special forces: all of the defining characteristics Draeger proposes are evident.

Perhaps the useful concept from Draeger‘s classification system is that the various combat systems can be classified into one of two distinct categories, additionally that he under-represented the usefulness of his classification by limiting it only to Japanese martial arts.

3.1.3 Armstrong‘s classification

Armstrong (1986) extended Draeger‘s classification system (martial/civilian), by specifying that that the original intention of the art (whether martial or civilian) may undergo a transformation: what originally started as a melee or practical purpose for the battlefield or street (a mortal combat system, fighting to the death), may undergo a change (or transition) to make the student a better person. In addition, Armstrong included a static classification where developing the spiritual dimension is paramount. Armstrong‘s system thus notes that a martial (or civilian) art may undergo a transformation or transition depending on socio-political circumstance (Table 3.2).

Table 3.2: Armstrong's classification system (adapted from Donohue and Taylor, 1994: 23-24)

Classification	**Melee**	**Transition**	**Static**
	⟷		
Intention	Strictly practical purposes on the battlefield or street	Intended to make students better human beings through teaching such virtues as sportsmanship, persistence and _fighting spirit‘	To create better human beings. Primary importance is spiritual, secondary importance are fighting skills.
Example	Battlefield (single or group combat) (i.e. gunnery, spear, halberd – arts associated with winning a war)	Agonistic (sporting) (i.e. Japanese Karate, Judo	Non-competitive forms (i.e. Tai Chi, Pakua, Hsing-I)
Example	Self-defence (single or group defence) (i.e. Aiki-Jujutsu, Okinawan Karate – little stress on making a better person of having a _fair-fight‘)	Duelistic (i.e. Kendo)	R-P-S training Religious, Philosophical, Spiritual training (i.e. Iaido)

An example of how such an art may undergo such transition is that of Aikido. The forerunner of Aikido was Aikijutsu, an unarmed form of combat trained by the Samurai. This unarmed system was devised to offer a *fighting chance* should they lose their sword in battle. The system consisted of a variety of locks and throws as it would have been futile to strike another heavily armoured Samurai: the locks and throws were thus applied against the weak part of the

armour where movement needed to be maintained, namely the joints of the arm, (Obata, 1990). This system was subsequently developed by Morihei Ueshiba (1883-1969) into a more spiritual form of practice, Aikido.

Donohue and Taylor (1994) note that many specific fighting arts could progress along the continuum posited by Armstrong, depending on how they are taught and for the students‘ motivation for enrolling. Thus a style which fundamentally trains for practical purposes may eventually transform to becoming a sport, or even a spiritual practice. Indeed, Tai Chi is testament to such a transformation, where many practitioners train for the spiritual aspects, neglecting the martial: these students perpetuate the spiritual side once they become instructors and the entire martial application of the system could potentially be lost.

However, what Donohue and Taylor do not indicate is whether this progression is purely in one direction: could *spiritual arts* eventually end up on the battlefield? At first, this seems a ridiculous notion; however there are examples where such a reversal has happened, for example the Boxer Uprising. This is where *Boxers* engaged in spiritual practices before venturing into battle, assuming their practices would make them invincible in the face of opposition, while being impervious to bullets (Henning, 2001).

A further aspect to consider when analysing Armstrong‘s classification is that the system they propose does not actually define a *martial art*, however perhaps the useful concept that may be derived is that the various combat systems can transform in nature. Indeed, this transformatory nature has been more recently discussed by Buckler (2007) who proposed that a fighting system could be trained for three different purposes: for safety (where pragmatic fighting techniques for defence are the central focus), for sport (where the techniques or equipment are transformed to enable practitioners to engage in non-lethal combat), and for spiritual development (where the training is conducted as a form of mindful... or mindless... engagement). Theebom, De Knop and Wylleman (2008) propose a similar classification, although they

specify that the martial arts are practiced in the West for sporting, efficiency or traditional purposes. Arguably as this chapter has outlined, such geographic barriers suggested by Theebom *et al.* (2008) (for example, *the West*) should be negated in favour of a holistic classification system globally.

3.1.4 Reid and Croucher's classification

A further classification system is posited by Reid and Croucher (1983) who propose a different bipartite classification system similar to that of Draeger. This system identifies the importance of the social group (however that is defined) and the way in which fighting takes place. As such, Reid and Croucher propose that there is fighting within the social group (fighting for entertainment, sport or ritual) and fighting between social groups (warfare). This could in turn be related to the classification system of Draeger in that the military are one distinct social group, civilians a different social group. Table 3.3 summarises Reid and Croucher's classification system.

Table 3.3: Reid and Croucher's classification system

	Within social groups	**Between social groups**
Purpose	Entertainment, sport, ritual	Warfare
Weapons	Lighter weapons	Heavier weapons
Attack	Single or small group attack	Mass attack
Development	Skill	Strength

Although Reid and Croucher's classification does not distinguish specifically between combat systems, they do note that warfare skills are cruder than martial art skills, the former relying on heavier weapons, mass attack and strength, opposed to skill. This implies that martial arts are thus for entertainment, sport or ritual and not for other factors of personal defence. This again appears similar in nature to Draeger's classification system, simplifying the classification by noting the conflict between groups or within groups,

however from Reid and Croucher's system, it would appear that there is no need for a practical combat system within the social group.

3.1.5 Maliszewski's classification

A final classification system is that of Maliszewski (1992) who proposed a tripartite classification with fighting arts and martial ways at opposite points, with martial disciplines centred between the two (Table 3.4). Maliszewski (1992) defines these as,

- Fighting art – comprehensive systems of combat involving unarmed and/or armed tactics which derive their roots from their respective culture or geographical setting.
- Martial way – systems which have a primary goal of a radical psychological authentication or transformation of the individual.
- Martial discipline – applied to both fighting arts and martial ways, where the student may experience features which would seem to apply to the other system but could also be used in a combative situation.

Table 3.4: Maliszewski's tripartite classification system

Fighting Art	**Martial Way**
Comprehensive system Unarmed or armed tactics Derive from respective culture/geographical setting	Radical psychological authentication or transformation of the individual
Technique driven	Self-improvement driven
Martial Discipline	
The student predominantly experiences one aspect (martial way) but could use skills in a combative situation.	

From Maliszewski's classification, this would seem to be a development from Armstrong's thus noting that a combat system can transform in either direction.

Indeed, it could be viewed that a fighting art gives rise to a martial way and from this the martial discipline. However the term *martial art* is left undefined: as such, all combat systems could be referred to as *fighting arts* unless there is a notion of personal transformation.

3.2 Summary

From the various classification systems outlined, a summary of the key issues and relative strengths and limitations are summarised in Table 3.5.

Table 3.5: Summary of the strengths and limitations of different classification systems.

Author	Overview	Strength(s)	Limitation(s)
Donohue & Taylor	Different philosophies: Pragmatism Sportsmanship Personal honour or responsibility Pacifism Nationalism and sacrifice Civic responsibility	Detailed classification of different philosophies for fighting.	Do not suggest whether combat systems apply to one or more of the philosophies.
Draeger	Martial art and civilian art	Clear classification system.	No mention of philosophy.
Reid & Croucher	Fighting within and external to the social group. Within – entertainment, sport, ritual (martial art) External - warfare	Clear classification system applicable across all societies.	Would imply that combat systems within the social group serve no practical purpose. No mention of philosophy
Armstrong	Suggests that combat systems can transform, from melee, through to transition, then to static forms.	Introduces a transformative notion of combat systems.	Does not indicate whether this can transform in either direction. Philosophy only relates to the static system.
Maliszewski	Aim to produce a better fighter, a better person, or both.	Clear classification system allowing a combat system to be transformative.	Lack of detail on classifying where a combat system is based: one system could be in all three simultaneously depending on the intentions of students.

From Table 3.5, it is proposed in this chapter that no single classification system is fully inclusive of any combat system, however a synthesis of the key elements from each of the classification systems can produce a new classification system, as discussed below.

Draeger‘s system is perhaps the most fully developed in providing a classification between martial and non-martial arts. As noted previously, it is applicable for a diversity of combat systems. This could be extended by incorporating notions of philosophy, whether from Donohue and Taylor, or Payne: such a philosophy should be concerned with self-development, either as a fighter or as a better person. Furthermore, the addition of Reid and Croucher‘s classification of social influence could easily be incorporated. Ultimately from the discussion, a new classification system could be proposed which synthesises these elements. In developing a new classification system, the following criteria have been developed to provide a framework:

- It is clear and concise;
- It is applicable across all societies;
- It allows for transformation of a combat system for different purposes if necessary (i.e. better fighter, better person, or both);
- It considers the notion of an integral philosophy: this may be related to the last point; and
- It encompasses a range of perspectives, from war through to self-development.

From these criteria, Table 3.6 proposes a new classification system, offered for future discussion.

Table 3.6: New classification system

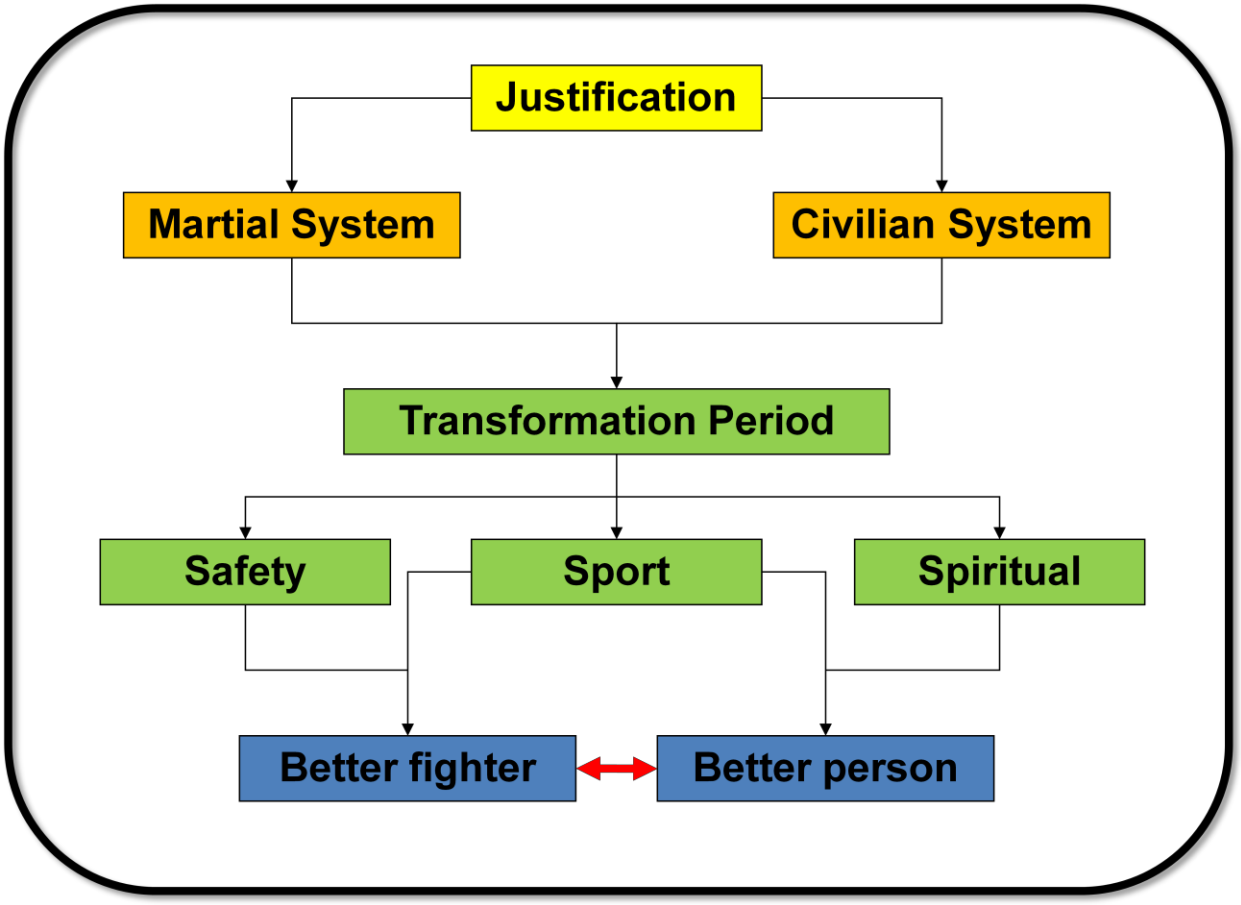
	Martial Systems	**Civilian Systems**
Social aspects	Inter-group	Inter- and Intra- group
Purpose	Promote group solidarity	For self-protection and home defence
Theatre of combat	Designed for battlefield use	Largely urban based
	Designed for natural terrain and climate	Designed for ideal surfaces, roads, streets and floors
Weaponry	Designed and practiced as weapon arts	Mainly ‗empty handed,' limited weapons use
	Use genuine weapons rather than domestic tools	Weapons tend to be domestic tools
Skills	Use a wide range of weapons and skills	Skills (and weapons) use is specialised and limited
	High practical skill, low technical skill	High practical skill, high technical skill
Training	Developed by professional fighting class	Part-time training is best
Clothing	Designed for wearing armour	Designed for civilian clothing
Philosophy	Predominant driver of an external (group) philosophy – pragmatism, nationalism and sacrifice, civic responsibility (better fighter)	Predominant driver of internal (individual) philosophy – pragmatism, personal honour or responsibility, civic responsibility (better person)

The classification system proposed in Table 3.6 predominantly utilises Draeger's key distinction between martial and civilian systems (Table 3.1), however it also incorporates elements from Reid and Croucher's classification system relating to the importance of social groups (Table 3.3) with the philosophical orientations advocated by Donohue and Taylor in Section 3.1.1.

Additional clarity has been added by incorporating a column which identifies specific categories for comparison.

Although this table demonstrates a clear distinction between martial arts and civilian arts, it does not allow for further classification of either system being transformative as Maliszewski and Armstrong have highlighted. Subsequently a taxonomy has been proposed which demonstrates how a martial or civilian system may have arisen from a justification for attack or defence before continue to evolve (Figure 3.1).

Figure 3.1: Taxonomy of Combat Systems



As an explanation of this figure, the justification for fighting may either be for a society (martial) or for individuals (civilian), and this justification may be to attack others and/or for defence. The initial need may subsequently subside, although the skills are retained. During a transformation period, the practice may be developed for either developing the person to become a better fighter or a better person. If it is the former, personal safety and sporting aspects would be the resultant mode of practice and as such these are extrinsic benefits: the person may focus on winning competitions and rewards through improved fighting skills, where overcoming another person is paramount. Conversely, if training develops a better person, the sporting and spiritual modes of practice are intrinsic benefits: the person may focus on competing, yet winning is not the aim of such competition opposed to the thrill that may be derived, while the spiritual aspect is related to a sense of personal transformation. It must also be highlighted that a person can train for all of these benefits or just one, so for example, a person may want to become a better fighter, yet through such training, they are developing to become a better person. Consequently the justification for a combat system can transform into a pragmatic, safety-orientated practice, a sporting practice, or a spiritual practice. All three practices may equally develop health benefits. All three practices similarly share principles for effective training, and it has been suggested that all three practices culminate in a sense of growth: although the term spiritual is synonymously used in literature, this term is used broadly as discussed in Chapter 1.5.4.2.

3.3 Conclusion

The intention of this chapter was to explore the histo-philosophical drivers through analysing the relationship between attempts to classify the *martial arts*, Although the various classification systems do relate in part to histo-philosophical drivers, no one system discusses how all the drivers previously identified relate. A synthesis of existing classification systems has culminated in

the taxonomy (Figure 3.1) which demonstrates how the histo-philosophical drivers relate.

From the discussion, the term *martial* appears to be only one element of fighting systems, with *civilian arts* a different element. The widely used term *martial art* is thus limiting in nature. An alternate term may thus be proposed, for example, fighting systems or combat systems. Neither of these terms imply whether the style is martial or civilian in nature. The term *combat system* would thus imply that the style originated from the need for attack and/or defence, and that the term *system* replaces *art* in that there are styles practiced today which do not conform to an *artistic* nature, in terms of being a form of creative expression. However, due to the term *martial art* being so ingrained in culture, and for ease of use when discussing the area, the terms martial art and combat systems are used synonymously.

Despite the characteristics ascribed to either the martial or civilian systems, over an indeterminate period of time, a transition may occur which results in the original, pragmatic system. Such a transition can either keep the focus on pragmatic fighting, or safety skills, or transform into a more sporting or spiritual practice. The taxonomy presented in this chapter thus concludes with suggesting that training for pragmatic safety purposes promotes better fighting skills, while, as a spiritual practice, an individual may be deemed to become a *better person* – a term which is open to interpretation, although suggested here to mean that they aim to continue to refine their nature, developing what they deem the positive elements while reducing the negative: as such, this may be deemed a transformative practice. The sporting element can be deemed to develop both fighting skills and personal attributes.

In conclusion, although the arguments and taxonomy presented here stem from theoretical debate, this thesis seeks to explore the resultant taxonomy through one such martial art, Wing Chun. Initially the historical development of Wing Chun will be analysed to ascertain whether there is any indication of the

pragmatic and the transformatory, before progressing to analyse the philosophical element to Wing Chun, again to ascertain whether notions of both the pragmatic and the transformatory coexist. This historical discussion of Wing Chun initially relates to the link with the Shaolin Temple. Indeed given the philosophical influences on Shaolin, the resultant discussion throughout Chapter 4 will explore whether Wing Chun‘s philosophy thus relates to that of Shaolin.

CHAPTER FOUR:

CASE STUDY OF WING CHUN

When people no longer fear force,
They bring about greater force.

Tao Te Ching, Chapter 72
(Lin, 2006)

When alive, the body is soft and pliant,
When dead, it is hard and rigid.
All living things, grass and trees,
While alive, are soft and supple,
When dead become dry and brittle.
Thus that which is hard and stiff
Is the follower of death.
That which is soft and yielding
Is the follower of life.
Therefore, an inflexible army will not win.
A strong tree will be cut down.
The big and forceful occupy a lowly position.

Tao Te Ching, Chapter 76
(Lin, 2006)

THE SHAOLIN CONNECTION

4.1 Introduction

As noted in Chapter 2, the origins of Chinese martial arts and particularly the Shaolin connection are obscured by history, secrecy and intrigue, all of which apply to tracing the development of Wing Chun. Indeed, where the story of the Shaolin Temple ends (in its destruction) a new chapter in their history begins...or so the legend goes. Ultimately at some point legend starts to merge with established fact, yet where this occurs is speculative. This chapter initially aims to examine the legend of the Southern Shaolin Temple, from where Wing Chun is alleged to have derived. The examination of Wing Chun‘s link to Shaolin is fundamental in ascertaining whether a transformative philosophy is central to the style due to the purported relationship between Shaolin and philosophy, consequently subsequent discussion of Wing Chun‘s philosophy is examined.

4.2 The problematic nature of ascertaining martial art history

Before progressing with this chapter, a summary of the issues surrounding the history of any martial art are presented as identified in Chapter 2 alongside additional relevant issues:

- There are limited academic sources within the area of martial arts. Most of the research is based on physiological and psychological benefits of training;
- There are between four hundred and one thousand martial arts in China (Draeger & Smith,1980; Wang, 1990);
- There has been a continual development of martial arts across all cultures (Brown, 1997; Poliakoff, 1987; Rector, 2000);
- There has been a long time period over which the martial arts have developed (Speak, 1999). For this next chapter, the key events take place during the Qing (a.k.a. Ching) Dynasty (from 1644 to 1911);

- There has been a strong oral tradition of story telling in China supplemented by the publication of martial art pulp novels (Lewis, 1998; Murray, 1994);
- There has been a veil of secrecy (Draeger & Smith, 1980; Minick, 1974);
- There have been changes of names to different styles (Draeger & Smith, 1980); and
- Confucian values lay significant importance on being able to have a long and distinguished ancestry thus some styles may develop an ‗alternate' history to establish such a pedigree.

There are a number of methods in reviewing historical accounts of Wing Chun: personal testimony, primary and secondary sources, etc. It must be noted that although a literature search has been conducted, the available sources in English are limited. Only one book on Wing Chun (Yip and Connor, 1993) cites academic references for further exploration and verification. The British Library however have been unable to trace these sources upon request.

Yip & Connor (1993) also highlight additional issues affecting historical authenticity, suggesting that traditionally an oral history of a system was passed from teacher to student. They further note that due to a range of factors (i.e. poor education, poor memories or lack of interest) historical detail was lost with history being reinvented or exaggerated providing an aura of myth or mystery to historical figures.

In relation to Wing Chun, currently the most detailed source tracing historical developments across the varying lineages is provided by Chu *et al.* (1998). They also report their difficulty in finding *real information* on the history of Wing Chun, especially in the Western world. Belonoha (2004) similarly discusses the problem of the lack of consistent records resulting in the immense difficulty in tracking the beginnings of the system with any degree of certainty.

A number of problems therefore exist: establishing fact from fiction; why Wing Chun developed and by whom; where Wing Chun developed and when. As aforementioned with the Confucian importance of ancestral lineage, to give credibility to a style, a person needs to be able to trace their pedigree to some famous practitioner in the past. Similarly, with the variety of styles and lineages in Wing Chun, trying to attract potential students to one's organisation has caused a number of political issues as noted in the introductory chapter. A further such *political* issue is a marketing ploy claimed by some. By this, if a senior Wing Chun practitioner claims that they were a master‘s *closed-door* student (one who was taught the *entire* system with specific *secret techniques*) then this may attract more students. This has happened within Wing Chun, although for political neutrality, no reference is provided to any specific individual.

Pedigree and lineage can thus become increasingly predominant. This is unique to the martial arts as a physical activity: by analogy, a parallel within sport would appear to be that of horse racing, where the royal pedigree is paramount. Even then, it is the horse that wins who resides as champion: using a metaphor, *actions speaking louder than words*. Thus the martial arts appear to have perpetuated their existence and reliance on *tradition*...not on whose style is the most pragmatic.

With the limitations of oral tradition, and with published works in this area being severely limited, this chapter is problematic and theoretical. Already it has been noted that there is a lack of references in the area: it is also possible to trace how current books may have *borrowed* aspects from previous publications in order to seem *authentic*, yet if these original sources were unsubstantiated (as many are) or rely on oral history, there is a problem. One such example is the publication by Gee *et al.* (2003) which appears to *borrow* from Draeger‘s work, without actually referencing the original source, thus it could appear that the work of Gee *et al.* is original. One could query the motivation for publishing: whether publishing is seen as informing a wider audience, or conversely to

bolster a claim of pedigree in order to attract new students, thereby *competing* to become the one *true* system of Wing Chun. For any reader of such books, not only the motivation for publishing should be questioned but also whether the arguments posited are verifiable and logical. This issue is raised here not to discredit any specific author: only to guide the reader of this thesis in the potential problems and the need for a body of work which remains politically neutral, written in an academic style.

4.3 Historical orientation

As previously noted, perhaps the book which provides the most informed aspect on historical development of Wing Chun has been written by Chu *et al.* (1998). They question the existence of the Southern Shaolin Temple, positing that Wing Chun was probably developed by a Chinese Opera Troupe on the Red Junks. This book traces the history and development of fourteen different lineages of Wing Chun. Unfortunately references are not provided to support their claims. Consequently this chapter will commence by assessing whether there is any supporting evidence for the history of the Southern Shaolin Temple while also establishing whether there is any support for development of Wing Chun by a Red Junk Opera Company. Thus the following hypotheses may be forwarded as a development from the arguments posited by Chu *et al.* (1998),

- The inception of Wing Chun was founded in the Southern Shaolin Temple and further developed by the Red Junk Opera Company.
- The inception of Wing Chun was founded outside of the Shaolin Temple although developed by the Red Junk Opera Company.
- The inception of Wing Chun was founded outside of the Southern Shaolin Temple and was developed outside of the Red Junk Opera Company.

These hypotheses are fundamental in that:

1) If there is a verifiable link between Wing Chun and Shaolin, there may well be a *philosophy* (i.e. health benefits, Ch'an Buddhism, etc.) underlying Wing Chun rather than its development for practical fighting purposes.
2) If there is a verifiable link between Wing Chun and the Red Junk Opera Company (as claimed by numerous lineages, i.e. Yip Man, Yuen Kay-San, Gu Lao, etc.) then an alternate purpose for its development will need investigating.

In order to provide scope and structure to this chapter, these two aspects, Shaolin and the Red Junk Opera Troupe will be discussed in turn.

4.4 The Shaolin Connection

The first hypothesis, that of the connection between Wing Chun and the Shaolin Temple, is legendary, yet what is a legend? Simply defined, The Oxford English Dictionary (2009: online) states that a legend is,

> *A story that has been passed down for generations, especially one that has been presented as history but is unlikely to be true.*

A number of authors note that the origins of Wing Chun lie in the legend of the Shaolin Temple (Belonoha, 2004; Gibson, 1998; Ip & Tse, 1998; Kernspecht, 1987; Yip & Connor, 1993) however the sources differ in suggesting when this occurred. Some suggest that this was around four hundred years ago (i.e. Belonoha, 2004; Gibson, 1998; Ip & Tse, 1998), while others suggest 250 years (i.e. Kernspecht, 1987). All authors listed note that one of the Shaolin priests, a nun named *Ng Mui*, escaped the destruction of the Shaolin Temple by the Qing imperial troops. She was one of only five survivors (the Five Ancestors); these five setting up their own martial art systems away from the temple in secrecy. Ng Mui is then said to have developed and refined her martial art: one account

notes that she developed a style superior to Shaolin Kung-Fu to avenge the traitors from the Shaolin Temple who brought about its destruction (Kernspecht, 1987). Other accounts note that Ng Mui was inspired to devise a new martial art from watching a fox and crane (Leung, 1978) or a snake and crane (Belonoha, 2004). Ip & Tse (1998) report that Ng Mui devised her style by watching a crane fighting a wild cat where she had retreated to the White Crane Temple (in southwest China). Central to the legend is that Ng Mui based her fighting style on the crane's superior skill and graceful movement. [Interestingly, other martial arts also claim to have derived from the crane: according to Ch'en (1986), Tai Chi was attributed to Chang San-Feng who was inspired by the struggle between a snake and a crane.]

The next stage of the legend was that Ng Mui passed her skills on to a young woman, Yim Wing Chun (Gibson, 1998; Kernspecht, 1987; Yip & Connor, 1993). Some stories report that she was betrothed to a bully and used her new-found skills to defeat her fiancé (Gibson, 1998). She later married a person by the name of Leung Bok Chau (Yip & Connor, 1993). Leung Bok Chau is then said to have started teaching his wife's style to Leung Lan Kwai, Wong Wah Bo and Leung Yee Tai among others, who then taught Leung Jan. Yip & Connor (1993) note that Leung Bok Chau may have directly taught Leung Jan.

However, as previously discussed, this is not the only lineage within Wing Chun. Chu *et al.* (1998:2) illustrate this by further noting that there are many different genealogies which have become problematic in outlining due to „errors, omissions, mix-ups, padding, filling and modification". Furthermore, they note that some practitioners may have cross-trained with other teachers, senior students or friends, resulting in a complex genealogy. Chu *et al.* thus portray fourteen different lineages of Wing Chun, eight of these in depth (Table 4.1):

Table 4.1: Key Wing Chun lineages (adapted from Chu et al., 1998)

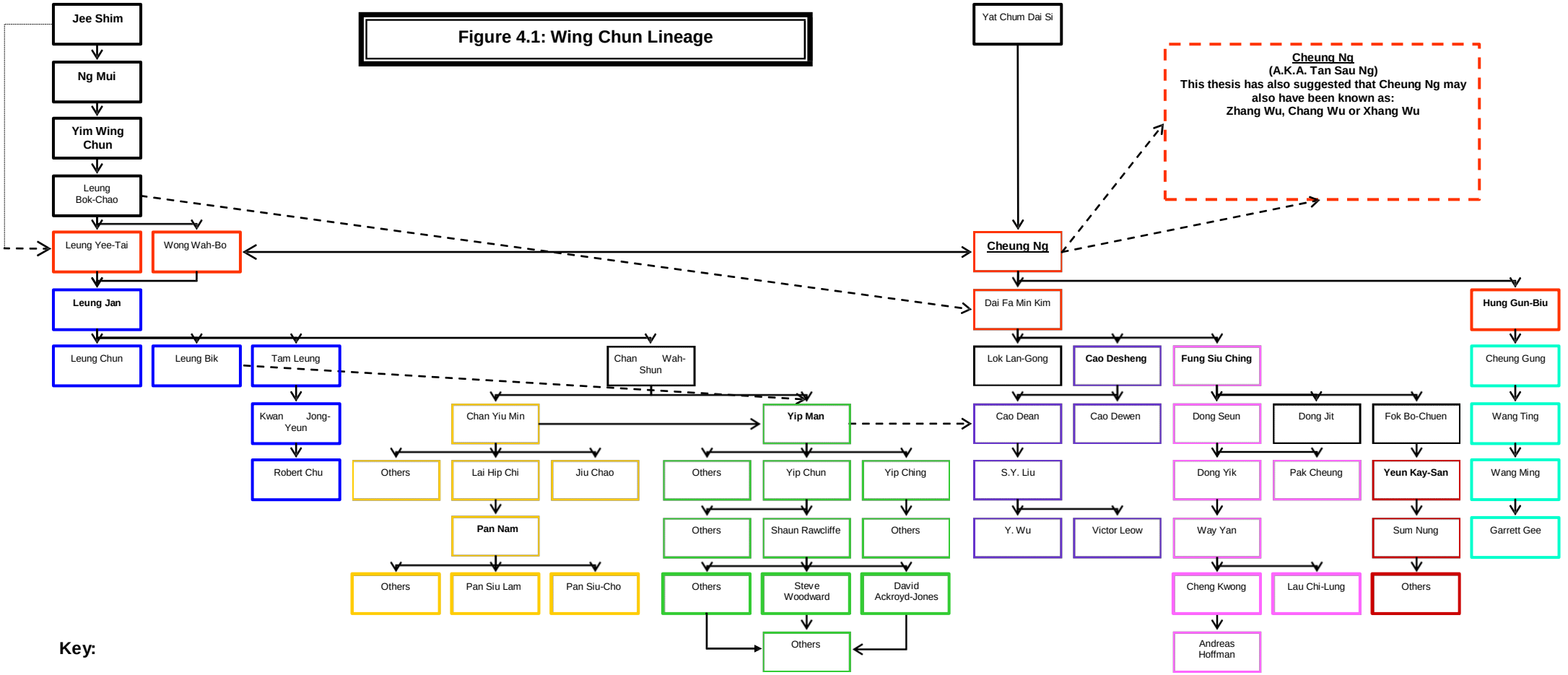
Main Lineages:	**Lesser Known Lineages:**
Yip Man (or Ip Man)	Fujian
Yuen Kay-San	Hung Suen
Gu Lao	Malaysian
Nanyang	Pien San
Pan Nam	Vietnamese
Pao Fa Lien	Yiu Kai
Hung Seun	
Jee Shim	

Each lineage is discussed in turn with key individuals noted, before progressing to discuss the techniques of each system. Although Chu *et al.* (1998:122-123) provide a genealogy, this has been further refined in Figure 4.1 to demonstrate the inter-connection of lineages in a clearer manner, predominantly just citing the key individuals, and lessening the names from the original list to allow greater demonstration of how people interconnect. This figure does not include every Sifu but should allow anyone currently training to identify their lineage back a few generations to a key figure. If one lineage is taken, for example, the Yip Man lineage, in a recent publication there are 2707 students and instructors listed who have derived from Ip Man (Ip, Ip, Chu, Siu, Luk, Lau, Lai and Chau, 2005). Yet this would be a very conservative figure due to the constantly changing numbers of practitioners who start or stop training, furthermore the aforementioned book listed active students at a specific time and not necessarily beginners who have since advanced in the system.

Southern Shaolin

Northern Shaolin

Figure 4.1: Wing Chun Lineage



Key:

- Red Junk
- Nanyang Wing Chun
- Yip Man Wing Chun
- Pan Nam Wing Chun
- Hung Suen Wing Chun (Hung Gun-Biu)
- Yuen Kay-San Wing Chun
- Jee Shim Wing Chun (Fung Siu Ching)
- Gu Lao Wing Chun (Leung Jan)

Note: This diagram has been produced from the various lineages discussed by Chu, Ritchie and Wu (1998). Whereas the authors provide their own lineage diagram (pp.122-3), the correlation between the different lineages can be confusing. Consequently, the diagram produced here demonstrates greater synthesis of lineages.

Names in bold indicate founding members of the associated lineages: some lineages however adopt a different name to the founding members however.

Some names have been omitted for brevity however this diagram attempts to demonstrate how various lineages intercept. Researchers interested in their own lineage would easily be able to locate a key figure listed on this diagram to add additional depth.

Bold lines indicate direct transmission of teacher to student. Dashed lines indicate partial transmission.

What is explicit in this diagram is how key members from the Red Junk Opera Company are the fundamental ‗ancestors' of the various lineages: indeed, the names listed for the Company are the first verifiable sources that exist in Wing Chun history.

4.5 Philosophical orientation

Returning to the legend, two specific questions are highlighted to provide an orientation to the further development of this chapter:

(i) To what extent is the Shaolin connection verifiable? In other words, did Ng Mui or Yim Wing Chun exist?

(ii) Where do the actual lines between fact and legend merge?

The genealogy figure demonstrates that there appears to be a lineage to the Southern Shaolin Temple, not only through Ng Mui but also through Jee Shim (the abbot of the Southern Shaolin Temple). However further references beyond those listed by Chu *et al.* (1998) are not evident to support the existence of Ng Mui or Jee Shim. If the Southern Shaolin Temple however can be verified, even if historical figures cannot, the Shaolin heritage of Wing Chun would appear to be strengthened. Thus to what extent can the Southern Shaolin Temple be verified, and how?

Given the absence of historical literature on Wing Chun, Howell and Prevenier (2001:75) assert that ‗historians must often reason from silences' using a range of logical processes, specifically reasoning from analogy. Howell and Prevenier (2001:76) do however warn that although useful and necessary, such analogy is ‗often inadequate', thus the historian may adhere to the scientific method or other logical processes. Indeed, the adoption of such a logical process is discussed below.

Wing Chun is not the only martial art that traces its inception to the Southern Shaolin Temple: other arts (for example, Five Ancestors, Pak Mei, White Crane) similarly claim to have originated from the Temple. Although there are books on these other martial arts, the same problem occurs as with Wing Chun, namely, lack of verifiable sources. Thus investigation is advocated to examine other groups external to the martial arts, which claim to have originated from the Southern Shaolin Temple. One such group exists: originally termed the

Tiandihui, or *Heaven and Earth Society*, they are more commonly known as the *Triads*.

Consequently if both the Tiandihui and Wing Chun claim to have derived from the Shaolin Temple a logical argument may be posited adhering to *modus tollens* or *the mode of taking* (Honderich, 2005) which would rationally imply that if one of these groups can be verified as originating from the Shaolin Temple, so may the other. This is summarised as,

> *If **p** then **q**, and **not-q**, therefore **not-p**.*

Weston (2000:43) illustrates this argument with a relatively simple example:

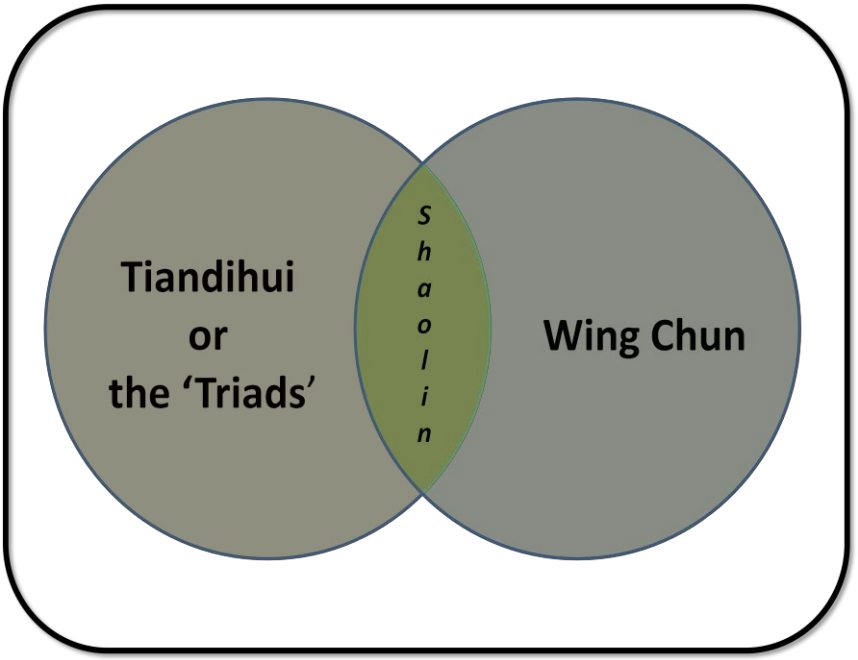
*If **p** then **q**.*	*If the visitor was a stranger (**p**), then the dog would have barked (**q**).*
***Not-q**.*	*The dog did not bark (**not-q**).*
*Therefore **not-p**.*	*Therefore the visitor was not a stranger (**not-p**).*

If the argument is applied to the shared historical foundation of both the Triads and Wing Chun, the argument may be illustrated as:

- If Wing Chun came from the Southern Shaolin Temple (**p**), then so would the Triads (**q**).
- The Triads did not come from the Southern Shaolin Temple (**not-q**).
- Therefore, Wing Chun did not come from the Southern Shaolin Temple (**not-p**).

Obviously the alternative could be applied in that if the historical accounts of the Triads verify the existence of the Southern Shaolin Temple, then the claim for Wing Chun deriving from the same temple are strengthened. Illustrated simplistically, the Tiandihui and Wing Chun both claim a shared foundation to this Southern Shaolin Temple (Figure 4.2).

Figure 4.2: A simplistic demonstration of the shared foundation between the Tiandihui and Wing Chun.



4.6 What, or who, are the 'Triads'?

The term *Triad* is a western term derived by British law enforcers in Hong Kong during the early nineteenth century, for a number of different groups that shared a common symbolic representation of a tripartite representing the joining of heaven and earth, through man (Bolz, 2001; Booth, 1999; Linter, 2002; O'Callaghan, 1978; Overholt, 1995; ter Haar, 1997). Such groups are noted by ter Haar (1997) as,

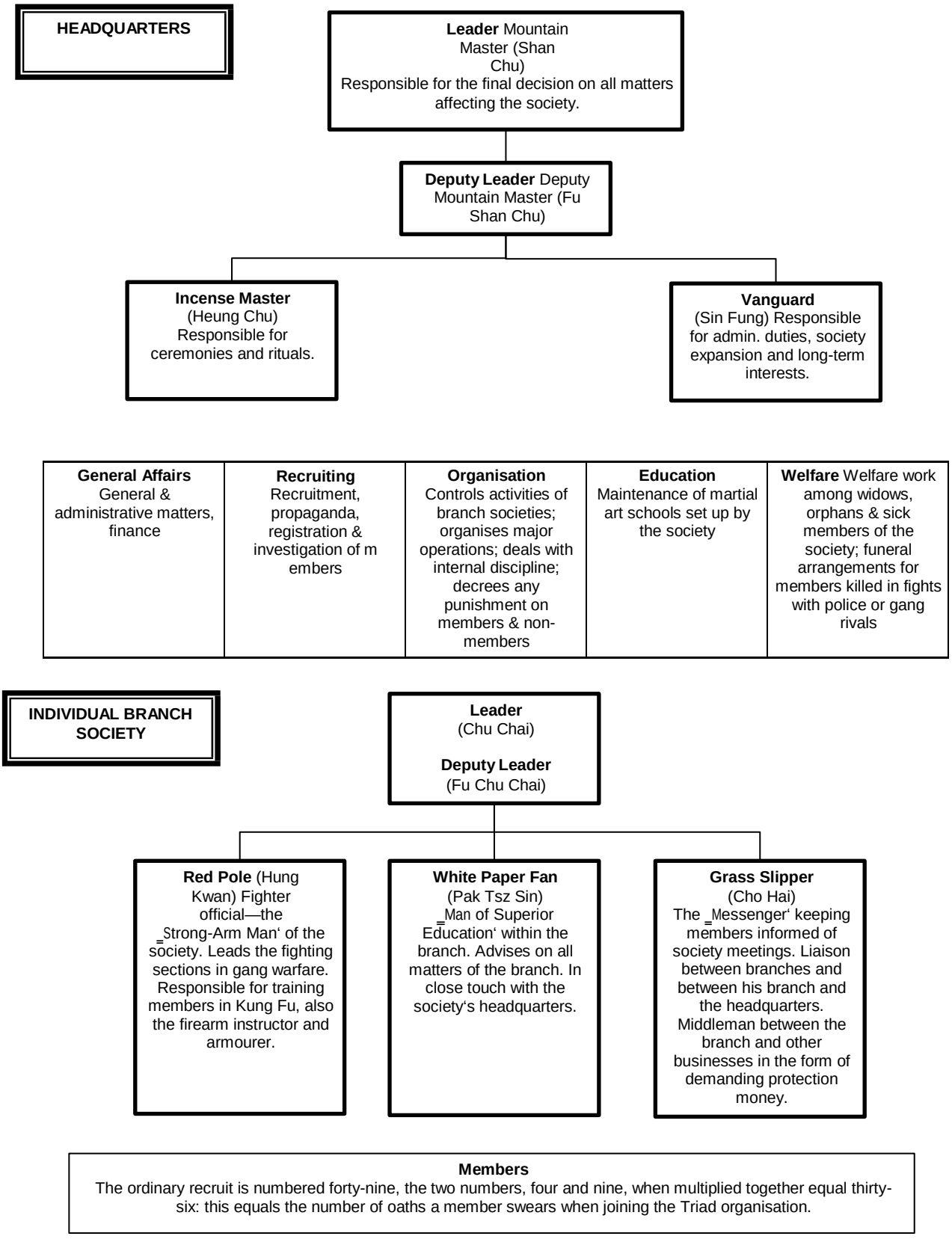
- Tiandi hui — Heaven and Earth Gathering
- Sandian hui — Three Dots
- Sanhe hui — Three Rivers
- Sanhe hui — Three Unions

The term *Tiandihui* may also be written as,

- Tiandi hui (ter Haar, 1997);
- Tiandihui (Murray, 1994);
- T‘ien-ti Hui (Booth, 1999); and
- Tin Tei Wui (O‘Callaghan, 1978).

Indeed, these authors provide the key academic work within the research into the Tiandihui. Alongside the term *Tiandihui* the synonymous names of Triads and Boxers have also been used (O‘Callaghan, 1978). For clarity within this chapter, the more commonly used term of *Triads* will be used despite the negative connotations that this has with the way Triads are portrayed currently with the focus on organised crime. Indeed, whereas the Triads developed as a support fraternity in a turbulent time of Chinese history, the modern derivative, albeit still a fraternity, has become synonymous with organised crime. O‘Callaghan (1978:38) specifically notes that out of the thirty-six Triad oaths, most modern members have only heard of the fifth oath, ‗I shall not disclose the secrets of the Hung Family, not even to my parents, brother or wife. I shall be killed by a myriad of swords if I do so‘. For reference, O‘Callaghan (1978) provides a structure of the Triad organisation (Figure 4.3).

Figure 4.3: Structure of the Triad Organisation (adapted from O'Callaghan, 1978:29-31).



4.6.1 Orientation to Triad historical accounts

Despite a greater academic base of research into the Triads than that of Wing Chun, tracing the historical origins are problematic for similar reasons. Tai Hsuan-Chih (1977) indicates that the mythology created by secret societies has remained unchallenged by scholars who have viewed the topic as unworthy of academic investigation.

Contrary to Tai Hsuan-Chih's view however, there have been studies conducted on secret societies for over a century, for example: Schlegel, G. (1866) *Thian Ti Hwui. The Hung League or the Heaven-Earth-League: A Secret Society with the Chinese in China and India*; Ward, J. and Stirling, W. (1925) *The Hung Society or the Society of Heaven and Earth*; Hiroyama, A. (1935) *A History of Chinese Secret Societies*.

Murray (1994) and Ownby (1993) comment that there are several versions of the myth surrounding the foundation of the Triads. Furthermore, Ownby (1993) notes that there is a disparity in matching the *facts* with what scholars knew about early Qing history and the Triad's history. By this he discusses that important dates, people and places have remained mysterious even after extensive research, additionally noting that sites of known Manchu massacres (Jiading and Yangzhou) have been omitted from Qing sources.

Booth (1999:107) provides specific reasons for why such problems may occur and indeed this seems to be parallel to the problematic nature of tracing the history of Wing Chun,

> *…the traditional history of the Triads is a fantastic amalgamation of real events and people, legend, magical parable and folklore. Like all legends, they indubitably have some roots in reality, but these have either been lost or reworked out of all recognition by passage through both written and oral traditions.*

4.6.2 The „Foundation Account": The „Xi Lu Legend"

Despite Booth's remarks (above), as already noted there is a research tradition into the Triads. According to Murray (1994) and ter Haar (1997), the Triads originally emerged as a mutual support fraternity in a time of demographic and economic upheaval, especially in the Fujian province of south-east China. Ter Haar (1997) notes that membership of these fraternities consisted of a lengthy initiation ritual, culminating in a blood covenant and a collective banquet at which the *foundation account* (a chronicle of the society) was disseminated to the members. (This *foundation account* is also known as the *Xi Lu Legend*.) Furthermore a set of written rules and secret signals were shared. The *foundation account* was however a fundamental aspect to the Triads, one which provided a justification for their cause and existence and one which provided a sense of identity and continuity which strengthened the Confucian bond between ancestors and forebears (ter Haar, 1997). Yet this Confucian bond of ancestry is problematic: Tai Hsuan-Chih (1977) suggests that much of the mythology within the foundation account was created and perpetuated by society members in order to claim a lengthy tradition. According to Booth (1999) and Murray (1994) there are at least seven different versions of the foundation account, which have grown, _progressively richer and more elaborate over the years, evolving from a simple tale into a complex story' (Murray, 1994:152). Indeed, in her book, Murray details the seven different versions of the foundation account (or the Xi Lu Legend), providing a general overview of the legend which the majority of the accounts share,

> *In all versions, the plot is much the same. The monks of the Shaolin temple go to the aid of the emperor in quelling an invasion by the Xi Lu „barbarians," whose exact origin is unknown but who are usually referred to as „Oriats" or „Eleuths" in English translations. After returning to the capital in triumph, the monks refuse all forms of monetary reward or investiture as officials and return to their monastery to continue their practice of Buddhism. But the emperor"s gratitude turns to wrath when the monks are accused, by either one of their own or by treacherous*

officials from outside, of plotting rebellion, and their monastery is reduced to ashes. Most of the monks are killed in the conflagration but eighteen manage to take flight. Thirteen of them succumb to the hardships of the road, leading a band of only five (or six in one version) to devote themselves to revenge against the Qing and the subsequent founding of the Tiandihui…In every version of the legend, the monks" endeavours are encouraged by the sudden appearance of a white incense burner, which floats either to the surface or to the edge of a body of water and is inscribed with the words „Fan-Qing fu-Ming".

Murray (1994:153-154)

Within this overview of the key aspects of the legend, there are a number of differences with the specific detail: Table 4.2 summarises Murray's detailed research into these seven versions of the Xi Lu Legend.

Table 4.2: A Summary of The Seven Chinese Versions of the Xi Lu Legend (adapted from Murray, 1994, pp.197-227)

	Doc 1	**Doc 2**	**Doc 3**	**Doc 4**	**Doc 5**	**Doc 6**	**Doc 7**
Version	**Yao Dagao**	**Yang Family**	**Gui County**	**'Xi Lu Xu' or Shouxion**	**'Xi Lu Xu Shi' or Narration**	**'Xi Lu Xu' of Preface**	**Hirayama**
Year cited	27th June, 1811	1820s or 1830s	Early 1830s	1851 – 1861	1851-61 or 1862-74	1851 – 1874	Late 19th/early 20th century
Xi Lu Invasion	Kanxi period	No mention	No mention	16th year of Kangxi reign (1677)	Jiawu year of Kangxi reign (1714)	Jiawu year of Kangxi regin (1714)	Kangxi period
Location of Shaolin Monastery	Gansu	No mention	No mention	Jiulian Mountain, Fuzhou prefecture, Fujian province	No mention	Jiulian Mountain, Pulong county, Fujian	Jiulian Mountain
Number of monks	128	No mention	108	128	128	128	No mention
Betrayed by	Treacherous official	No mention	Ma Erfu	Zhang Lianq	Deng Sheng	Jianqiu Zhang & Chen Hong	Ma
Reason for betrayal	No mention	No mention	Broke a valuable lamp and subsequently expelled	No mention	Jealousy of being favoured by emperor	No mention	Seduced a monk's (Zheng Junda) wife and sister
How many escaped	18	No mention	18	18	18	18	18
How many survived	6 teachers & 1 pupil	5	5	5	5	5	5
Names of monks	No mention	No mention	No mention	Wu Zuotian, Fang Huicheng, Zhang Jingzhao, Yang Wenzuo, Lin Dagang	Liu , Guan, Zhang	Cai, Fang, Ma, Hu, Li	Cai Dezhong, Fang Dehong, Ma Chao-xing, Hu Dedi, Li Shikai
Escape aided by	No mention	No mention	No mention	Zhu Guang & Zhu Kai (turned into a bridge)	Zhu Guang & Zhu Kai (turned into a bridge)	Zhu Guang & Zhu Kai (turned into a bridge)	
Date of oath	25th day of 7th month of jiayin year	25th day of 7th month of jiayin year	25th day of 3rd month of jiayin year (1674)	No mention	25th day of 7th month of jiayin year	25th day of 7th month of jiayin year	25th day of 7th month of jiayin year
Place of oath	No mention	Gaoxi Temple, Gaozhou prefecture	Gaoxi Temple	No mention	Gaoxi temple of Shicheng county, Haizhou prefecture, Guangdong	No mention	Red Flower Pavillion
Name of brotherhood	Hong family	Honglian shenghui (Vast Lotus Victory Society)	No mention – but the three dot revolution to exterminate the Qing, restore the Ming and to share happiness, prosperity, and peace with all under Heaven' (Murray, 1994, p.203)	No mention	Tiandihui	No mention	Hong family
Date Wan Yunlong killed	9th day of 9th month	No mention	No mention	No mention	9th day of 9th month	9th day of 9th month	9th day of 9th month
Wan Yunlong Buried at	Unknown	No mention	No mention	No mention	Five Phoenix (Wufeng) Mountain	Twelve Summit (Shi' erfeng) Mountain	Ding Mountain

4.7 Locating the Southern Shaolin Temple

As can be seen from these different versions, although the plot is generally consistent there are many inconsistencies between characters, place names, dates, actions, etc. Over time it is clear that the accounts have become more elaborate and the attempts by later authors to rectify earlier inconsistencies are also evident (Murray, 1994). Although this seems to have distracted from identifying the parallels (if any) between the Triads and Wing Chun, the fundamental reason for investigating the history of the foundation account in such depth is to establish whether there is one crucial piece of evidence that can be corroborated, that of the existence of the Southern Shaolin Temple. Indeed Murray (1994:155) notes, ‗Central to every version of the story is the Shaolin monastery…but they diverge on the location'. Thus there would appear to be some credible notion from the foundation accounts that somewhere a Southern Shaolin Temple existed: if this is the case, then Wing Chun history may well be corroborated.

Trying to authenticate the existence of this Temple is problematic: Booth (1999:120) comments that many of the places cited in the various accounts ‗are either imaginary or untraceable', similarly ter Haar (1997:19) notes that there is a revival in Triad history among historians in southern Fujian, although these have ‗largely been discounted in mainstream Chinese and Western scholarly circles'. Despite the problematic nature of verifying the existence of the Southern Shaolin Temple, there are a number of places vying to claim as the original site. Among these include Putian, Yunxiao, Gaoxi and Quanzhou (See Figure 4.4). These locations will be discussed in turn:

Figure 4.4: Possible locations of the Southern Shaolin Temple.

Figure 4.4 has been removed due to copyright reasons.

Fuzhou

Fuqing

Putian

Quanzhou

Gaoxi

Zhangpu

4.7.1 Putian

Gee *et al.* (2003:7) note,

> *Evidence amassed by the Fujian Province Archaeologists Association, the Fujian Museum, and the Putian Southern Shaolin Temple Investigatory Association establishes that Emperor Li Shi Min approved the site and construction of the southern temple at Putian in the province of Fujian.*

Having tried to corroborate this statement through searching for the Fujian Province Archaeologists Association or the Putian Southern Shaolin Temple

Investigatory Association, it has not been possible to currently verify their existence through the internet. This may be because, a) they have no website, b) nobody has cited them (apart from Gee *et al.*) on any websites, c) the search was not made using both simplified and traditional Chinese script, or d) they do not exist. Conversely, although several museums have however been located through the internet in Fujian province, it has not been possible to locate the specific museum noted by Gee *et al.*. This is not to dismiss their work; indeed, ter Haar (1997) suggests that both Putian and Quanzhou have produced archaeological and textual evidence to support their respective claims of being the site for the Southern Shaolin Temple, however he does not indicate the extent of this evidence. Curiously a group that claim direct Shaolin descent, the Order of Shaolin Ch'an (2004:29) note that although the existence of a Southern Shaolin Temple in Fukien [Fujian] is heavily debated by those outside the Order, they are not concerned with verifying the Temple's existence, commenting that, _we shall simply state that there was indeed a Fukien Temple' furthermore noting, _many of our masters trained there and they certainly have no reason to be untruthful'. Although one could query their applied logic and justification for this statement, as previously highlighted, issues of fabrication for political purposes may be a possible explanation.

4.7.2 Yunxiao

A different claim to the existence of the Temple is made by ter Haar (1997) who suggests that a smaller temple in Yunxiao County was where the first Triad group was founded. Ter Haar (1997) suggests that this temple was based on the Changlin Monastery in the neighbouring Zhaoan County, perhaps in reverence.

4.7.3 Quanzhou

Ter Haar (1997) suggests an alternate location to Yunxiao, stating that Quanzhou may have been the location for the Southern Shaolin Temple. This is due to the discovery of an historical document, the *Mixed Records from the Western Mountain* (xishan zazhi) written by Cai Yongjian (1776-1835). This

claim is also supported with archaeological evidence suggesting that a Shaolin Monastery did exist and was located next to a different, better documented temple, the Eastern Marchmount Temple. Ter Haar (1997:406) however points out that,

> *…the crucial account of the burning of the monastery is virtually identical in contents and structure with the plot of the corresponding account in the late Qing novel Wannianqing qicai xinzhuan.*

Consequently, although a Shaolin Temple may have existed in Quanzhou, any historical accuracy based on the destruction of the temple may have been based on a story. Indeed, ter Haar (1997) highlights other difficulties with this evidence, specifically the role of the Cai family in the *Mixed Records* suggesting suspicion about the trustworthiness of the account. Indeed, ter Haar comments that the level of duplication between the *Mixed Records* and the Qing novel can only be explained if one text had copied the other, or that both texts plagiarised a third source. Furthermore the main monks cited in *the Mixed Records* account of the destruction of the Shaolin Temple are the mythical founders of existing martial arts traditions, thus ter Haar suggests that the *Mixed Records* probably originated from a martial arts environment and that further research on the document is required once external sources become available. Interestingly, ter Haar (1997) suggests that towards the end of the eighteenth century, stories about the destruction of a monastery were in circulation, in turn suggesting that these were adopted in different ways by Triads and martial artists for their own purposes.

4.7.4 Gaoxi

Although Murray (1994:5) does not necessarily specify the location, or discuss the Southern Shaolin Temple, she does forward a site where the Tiandihui was founded, that of the Guanyinting (Goddess of Mercy Pavilion) in Gaoxi township, Zhangpu county, Zhangzhou prefecture, Fujian. Furthermore, Murray notes that the Tiandihui were founded sometime in 1761 or 1762. Murray is

extensive in her research providing credible sources to support her research. Consequently the Gaoxi claim appears to be the strongest indication for the location of the Southern Shaolin Temple.

In conclusion, despite several places suggesting their claim for the link to the Southern Shaolin Temple, through the literature reviewed in this chapter there are no clear claims providing substantial support for any location listed. In summary,

- The Putian claim offers little supportive evidence;
- The Yunxiao claim appears to be modelled on a neighbouring larger temple which was not necessarily Shaolin;
- The Gaoxi temple appears to have substantial support for the foundation meeting place of the Triads however this is not a Shaolin Temple per se; and
- The Quanzhou claim appears to offer questionable evidence with the suggestion that it was based on popular fiction of the time. The martial arts link is however discussed.

Ultimately the Southern Shaolin Temple remains elusive and an area of open debate, specifically if one ever existed. Such existence of this temple is highly suspect as will be discussed further as this chapter progresses, suggesting further evidence that the Southern Shaolin Temple is a fabrication.

4.8 Fact from fiction? Parallels between the Northern and Southern Shaolin Temple

Previously ter Haar (1997) noted that the Quanzhou claim appears based on popular fiction of the time. Murray (1994) similarly suggests that elements of the *Xi Lu legend* may have their foundation in popular religious or cultural aspects. By this she suggests that the monks‘ expedition against the *Xi Lu* may have originated from popular fiction, where a well-documented and historically verifiable account of monks from the Northern Shaolin Temple (in Henan

province) played a major role in preserving the throne of Taizong, the Tang emperor. Ownby (1993) similarly notes that the Northern Shaolin Temple may have inspired the Triad's foundation account. Thus to what extent has the Northern Shaolin Temple claim influenced both Triad history and some martial arts, also what evidence supports such a claim?

Although it has previously been noted that Chinese martial history is problematic, there is surprisingly well-documented evidence relating to the Northern Shaolin Temple, dating back 1400 years. Such evidence is recorded in inscriptions and documents recording Imperial donations. Twitchett (1956:130) discusses a number of such donations, particularly noting one known as the *Shaolin Monastery Stele*,

> *The best we know of such donations is the Instruction from the Prince of Ch'in dated 626ii, prescribing the Pai-ku-wu-Chuang to the Shaolin Ssu which is quoted in the Huang T'ang sung-yüeh shao-lin Ssu pei an inscription dated in 728.*

Shahar (2000:30-31) notes that the Shaolin Monastery Stele consisted of seven texts authored between 621 and 728: it is this last text from 728 which is of importance, the one titled *Text 7: The List of Thirteen Heroic Monks*. This text notes the distinguished service in battle of the following monks,

- *Dean (shangzuo), Shanhu;*
- *Abbot (sizhu), Zhicao;*
- *Overseer (duweina), Huiyang;*
- *General-in-chief (da juangjun), Tanzang; and*
- *Monks: Puhui, Mingsong, Lingxian, Pusheng, Zhishou, Duoguang, Zhixing, Man and Feng.*

The importance of the existence of these records cannot be stressed enough. This statement is made specifically because Twitchett (1956) was writing at a

time before Chinese martial arts became globalised and subsequently before potential political and historical fabrication. The Shaolin Monastery Stele thus not only names thirteen monks from nearly thirteen hundred years ago, but it also indicates the fighting prowess of the Northern Shaolin monks. Shahar (2000:16) supports this further by outlining the study of the inscriptions by a fifteenth century scholar, Du Mu (1459-1525), whereby he noted,

> *...as early as the medieval period some Shaolin monks were renowned as warriors…that monks assisted the campaigns that led to the founding of the Tang dynasty (618-907).*

According to Du Mu, this event was not recorded in official Tang histories or Buddhist historiography probably because it contradicted the religion‘s prohibition against violence (Shahar, 2000). Du Mu‘s work thus verifies that either the Shaolin Monastery Stele is original as a testament to their earlier exploits, or that the Shaolin monks were dabbling with their historical accounts from the middle of the last millennia for some reason which remains elusive.

Consequently there are evident parallels between the actions of the Northern Shaolin monks during the Tang Dynasty and the alleged actions of the Southern Shaolin monks in the Xi Lu legend: these parallels are,

- Thirteen monks appear in the Tang history;
- Thirteen monks appear in the Xi Lu legend; and
- Both accounts note that the monks assisted the existing (or soon to be) emperor.

Despite these similarities, a fundamental question is raised: if the actions of a group of monks have been historically recorded in 728, and verified in the fifteenth century by Du Mu, then why is there such a lack of evidence in support of a Southern Shaolin Temple a millennium later? There is so little evidence of the Southern Shaolin Temple in either archaeological or historical accounts, that

conclusions over whether this temple existed are highly questionable, especially when it would appear that from the available historical evidence, stories have been fabricated for specific purposes.

4.9 The multi-Shaolin theory

The above debate has highlighted that there are several competing locations for the Southern Shaolin Temple. This in turn leads to the suggestion that there may have been several Southern Shaolin Temples as suggested by Reid and Croucher (1983) and ter Haar (2000). These authors suggest that the term *Shaolin* could be applied to any temple/monastery that practiced the Ch'an tradition and/or martial arts as a system of spiritual advancement. Ter Haar (2000) suggests that any monastery could make the claim that they practiced *Shaolin* and that martial arts may have developed independently of a specific monastery. Even if a monastery was later associated with a martial arts tradition, it does not necessarily provide definitive evidence to support that the tradition originated there. If this is true, then surely there must be archaeological or textual evidence on a wider scale to support the multi-Shaolin theory.

As discussed, currently a number of places are vying to claim the location of the Southern Shaolin Temple which has perhaps divided resources or is leading various interest groups to stake their claim for a specific purpose. Indeed, ter Haar (1997) suggests that the location which may become accepted as the *rightful* monastery can be exploited for commercial purposes. Geographically, such a *tourist attraction* in Southern China with its proximity to Hong Kong (opposed to the less accessible Northern Shaolin Temple) could be as distinctive as Disneyland Hong Kong for the Chinese opposed to Disneyland California. Indeed the Northern Shaolin Temple has become very successful with twenty schools founded around the temple which train thousands of children from all over China (Hoh, 2002). Furthermore, the Shaolin Monks have internationally performed a stage show of the Southern Shaolin legend for the past decade which may well perpetuate the myth in the Western mind.

Alas the same tourist appeal of verifying the existence of the Southern Shaolin Temple may not apply to the Triads: ter Haar (1997:44) points out,

> *The identification of the location where the first Triad group was founded does not have the same commercial possibilities, since one can hardly expect contemporary Triad members to come and visit this place (they might very well be arrested and executed).*

4.10 Summary

This argument may thus be concluded by citing Booth's (1999:120) comment, that 'the monastery at [southern] Shaolin…cannot positively be verified'. To summarise this chapter, legend appears to indicate the existence of a Southern Shaolin Temple, although it is not possible to identify whether this was a separate temple from the northern Shaolin Temple or one of many temples, for the following reasons:

- There has naturally been a level of discretion around secret societies (Ownby, 1993; Murray, 1994; ter Haar, 1997; Booth, 1999);
- There is a need for groups to justify their existence through identifying a genealogy, which may well have been fabricated (Tai Hsuan-Chih, 1977; ter Haar, 1997);
- Different versions of the Xi Lu Legend exist (Murray, 1994; Booth, 1999);
- Confusion and inconsistencies exist with place names (Ownby, 1993; Murray, 1994; Booth, 1999);
- There are a number of competing locations, possibly for commercial and/or political motivations (ter Haar, 1997);
- There are questionable historical documents (ter Haar, 1997);
- The term 'Shaolin' may have been used independently of any specific temple (Reid & Croucher, 1993; ter Haar, 1997); and
- The Southern Shaolin Temple may have been based on events from the northern Shaolin Temple (Ownby, 1993).

In conclusion, two considerations are raised from this discussion:

a) Firstly, legends of the Southern Shaolin Temple were based on the verified Northern Shaolin Temple in Hunan and possibly embellished as a work of fiction by the Triads in order to justify their cause. If the Triads had tried to claim their lineage to the Northern Shaolin Temple, this could easily have been refuted as the temple has always had a presence. However it must also be noted that there is a lack of records at the Northern Temple to support or refute the existence of a Southern Shaolin Temple.

b) Secondly, a Southern Shaolin Temple may have existed somewhere (or indeed in many locations) yet due to the lack of evidence, the location has not been discovered or sufficiently verified. If the term *Shaolin* was thus applied to a variety of temples (as suggested by ter Haar, 1997), one would expect that there would be some verifiable textual and/or archaeological evidence unless every temple claiming to be *Shaolin* was so systematically razed as to eradicate all evidence. Even is such a temple was verified, this does not imply that the temple is necessarily related to a martial arts tradition at all, instead only being based on *Ch‟an* Buddhism.

From the arguments posited in this chapter, further research may reveal the *truth* behind the existence of a Southern Shaolin Temple on the basis of hermeneutic interpretation. In returning to the *modus tollens* argument structure from the beginning of this chapter, as the Triads do not appear to have originated from the Southern Shaolin Temple, it is similarly unlikely that Wing Chun also originated from the Southern Shaolin Temple. Indeed Shahar (2008:184-5) does however provide a suggestion as to why certain martial arts attempt to identify with Shaolin, in that as the Shaolin Temple had,

> *…acquired mythic proportions in the imagination of warriors nationwide…creators of novel fighting techniques sought to enhance their prestige by associating them with the temple, and military authors went as far as forging their writings to provide them with a Shaolin pedigree.*

Consequently, in returning to the alternative hypotheses suggested by Chu *et al.* (1998) at the start of this chapter, the first may appear to be the least probable.

- The inception of Wing Chun was founded in the Southern Shaolin Temple and further developed by the Red Junk Opera Company.
- The inception of Wing Chun was founded outside of the Shaolin Temple although developed by the Red Junk Opera Company.
- The inception of Wing Chun was founded outside of the Southern Shaolin Temple and was developed outside of the Red Junk Opera Company.

In attempting to ascertain the history of Wing Chun, attention will be directed towards the Red Junk Opera Troupe in the next section.

a) WING CHUN HISTORY

4.11 Introduction

From the *modus tollens* argument posited previously, it would appear that Wing Chun (or indeed any claimed Southern Shaolin style) is unlikely to have originated from the Southern Shaolin Temple. This would appear to support the position forwarded by Chu *et al.* (1998) who suggest that the existence of such a temple is nothing more than a folk story despite noting that various Wing Chun lineages (e.g. Yip Man, Nanyang, Pao Fa Lien, Hung Suen, Jee Shim) claiming direct descent from key Shaolin characters (i.e. Jee Shim, Ng Mui).

If, however, the lineage figure is referred from the previous chapter, somewhere there is a fusion between the Shaolin legend (and the subsequent escape of Ng Mui who developed a style and subsequently taught this to Yim Wing Chun) and the verifiable existence of specific practitioners. Such a fusion would appear to have occurred within a Chinese Opera Company, specifically the Red Junk Opera Troupe (or Company) (or Hung Seun Hei Ban) (Chu *et al.*, 1998; Ritchie, 1997). Furthermore, these authors state that the mid-nineteenth century is the first period to which Wing Chun can be reliably traced.

4.12 The Red Junk Opera Company

The Red Junk Opera Company performed Chinese Opera, a form of theatre based on the myths and legends of the *Three Kingdoms* (the Tan, Sung and Ming dynasties) (Raben, 1993). Such opera companies wandered from village to village, their performances being an integral part of special festivals (Carstens, 1993; Ram, 1994). Accordingly, a martial arts theme was prevalent, with such opera (or theatre – the terms in this context are synonymous) being communicated ‗with kicks, jumps, howls, yells, stylized combat' (Raben, 1992:58). Indeed Chinese theatre not only contains elements of martial arts but also a complex mix of song, dance, drama and acrobatics where subtle hand gestures can indicate a myriad of interpretations (Carstens, 1993; Ritchie, 1997). To the untrained gaze of the foreigner, Arlington's (1930/1966:3) account

succinctly summarises such a performance,

> *One goes away under the impression that it never fell to his lot before to have been in such a pandemonium of unearthly sounds and grotesque sights, and he probably inwardly registers a vow that no earthly power shall ever induce him to suffer such an infliction again. He imagines himself in a madhouse.*

In an attempt to establish and verify the role of the Red Junk Opera texts on Chinese theatre have been analysed, which provide a greater academic and historical source of information than Wing Chun texts' portrayal of the Red Junk Opera Company. Indeed Chinese opera is a vast topic: with its heritage dating back a thousand years B.C.E. in shamanic dances, to the earliest fully-fledged drama in the thirteenth century C.E. Consequently Chinese Opera has numerous varieties according to regional variations (Dolby, 1983). As such, it is Cantonese Opera which is the subsequent focus.

4.12.1 Cantonese Opera

Foshan is a key location for both the foundation of Cantonese Opera also as a place where Wing Chun developed, with several significant and verifiable members of the Wing Chun family having spent time in the city. Although at present the link between Cantonese Opera and Wing Chun is unsubstantiated, this chapter will attempt to reassess the available resources to establish whether such a link is credible.

In relation to Cantonese Opera, according to The Foshan Museum (online), Foshan is the *cradle of Cantonese Opera*', consisting of a repertoire of 11360 operas, with performances dating back to the Han dynasty. This is demonstrated by the discovery of figurines in the Han Tomb in Lanshi (Foshan), the figurines in singing and dancing postures being akin to those of contemporary Cantonese Opera (Photo 4.1). Indeed, Cantonese Opera can said to have been truly established within the Jiajiang reign (1522-1566) of the

Ming Dynasty‘ (Hong Kong Heritage Museum, 2005:123). During this time the Qionghua Guildhall was built in Foshan, the earliest organisation for Cantonese Opera (Foshan Museum, 2006a). Foshan was a very important commercial centre at the time, indeed during the 19th century, an Englishman, W.C. Milne, described Foshan as ‗the Birmingham of China‘ (Mackerras, 1975:148). In Foshan, a Guildhall for Cantonese Opera actors exists which served as a *spiritual home* for the various companies. This Guildhall still exists, with a full scale indoor version of this Guildhall based at the Hong Kong Heritage Museum, Shatin (Photo 4.2).

Photo 4.1: Han Dynasty Figurines (from the Lanshi tomb) depicting Cantonese Opera postures (Foshan Museum, 2006b)

Photo 4.1: has been removed due to copyright reasons.

Photos 4.2a,b,c,d: Full scale indoor version of the Foshan Guildhall (Pictures taken by author at Hong Kong Heritage Museum, July 2006).

The Red Junk Opera Company was thus centred in Foshan, despite travelling the waterways of the Pearl River Delta and performing throughout the cities of Zhaoqing, Foshan and Guangzhou in Guangdong province (Ritchie, 1997). This particular Company was one of a number of different *pen-ti pan* or *local companies* who performed drama for the benefit of ordinary people. Such local companies needed to travel among small towns and rural villages to earn their living, unlike the more successful *wai-chiang pan* or *companies from other provinces*. These companies were widely used by wealthy people and such companies performed at official banquets, (Mackerras, 1983).

Mackerras (1975, 1983) and Mackerras and Wichmann (1983) note that the companies lived for the whole year on large junks, accepting invitations from every village and staying at each place for only a few days before moving on.

This is further supported by a plaque in the Hong Kong Heritage Museum (2006) which states that the companies were active from the end of the 19th Century to the early 20th Century, their travelling ways diminishing by the 1930s when Cantonese Opera started to remain centralised in the cities and with more convenient forms of transportation becoming available. There is a suggestion however that opera players were known to have travelled by boat at least as early as the seventeenth century, however the vessels which have become known as *Red Boats* only seem to have come into existence since the mid-nineteenth century (Ward, 1989).

According to Ward (1985:185), the Red Junk Companies were renowned, carrying many famous actors. Indeed, she comments that her father was very keen on Cantonese Opera,

> *He used to take me to all the nearby temple festivals to see the plays. In those days, of course, all the actors were men and they used to travel in the Red Boats in the river. The crowds were very big…*

Unfortunately there are no surviving Red Junks: according to Ward (1989:235) no photographs exist and the last pair was seen in Macao in 1951. Fortunately the Hong Kong Heritage Museum (2005:63) provide a picture of such a junk (Photo 4.3) stating,

> *In the past, Cantonese opera troupes wandered along the waterways of Guangdong on pairs of Red Boats…Based on an interview of Mr Koo Hung-kin, an aged troupe member who had spent part of his life on a Red Boat, researchers and designers of this museum attempt to reconstruct a pictorial image of a Red Boat. This sketch had been verified by a number of members belonging to the Cantonese Opera circle, who had known the Red Boat.*

(Photo 4.5 is a model of a Red Boat at the Foshan Museum. Figure 4.4 is a model of a Red Boat from the Hong Kong Heritage Museum.)

Photo 4.3: Red Boat painted by Mr. Kenny K.C. Chan (Hong Kong Heritage Museum, 2005:63).

Photo 4.3 removed due to copyright reasons.

Photo 4.4: Red Boat model (Foshan Museum, 2006c)

Photo 4.4 removed due to copyright reasons.

Photo 4.5: Red Boat model from Hong Kong Heritage Museum (Picture taken by author at Hong Kong Heritage Museum, July 2006).

Ward (1989) comments that the boats travelled in pairs, one known as the Heaven boat, the other the Earth Boat. (Interestingly, the term *Tiandihui* is translated as the Heaven and Earth Society, although this link is purely speculative). She adds to the description of these boats stating that although they were narrow, they had a developed superstructure. The boats were eighty Chinese feet in length, and ten Chinese feet wide[1]. These flat-bottomed boats were propelled by long sweeps of a pole. Indeed Ward's descriptions are the most detailed that appear to exist of the Red Junks, suggesting that the boats were akin to travelling hostels, housing up to 133 men between them. Of these men, Ward (1989:237) provides a breakdown of the roles of the community,

[1] A Chinese foot, or *chi*, originally derived from the length of a human forearm. The chi is divided into ten smaller units, or *cun* (equivalent to the length of the tip of the thumb to the first knuckle as measured in acupressure/acupuncture). In relation to the metric system, according to the Hong Kong Legal Information Institute (2010: online), one *chi* (or *chek* in Cantonese) equals 0.371475 metres (or 1.21875 feet). One *cun* (or *tsun* in Cantonese) equals 3.71475 centimetres (or 1.46250 inches). However a chi in mainland China equals a third of a metre (or 1.094 feet). Translated, the Red Junk would be 3.71m wide and 29.72m long (adhering to the Hong Kong measurement), or 3.33m wide and 26.67m long (adhering to mainland Chinese measurement).

The full complement of a pair of Red Boats was as follows: 62 actors, 12 musicians, 11 management staff, 9 costume men, 10 property men/stage hands, 2 barbers, 4 laundrymen, 7 cooks, 12 boatmen, 4 guards.

4.12.2 The founding father of Cantonese Opera…and possibly Wing Chun Currently Cantonese Opera has been discussed without any relation to Wing Chun, yet Wing Chun and Cantonese Opera are alleged to have a unique character instrumental in their development, that of Cheung Ng, a character rumoured to have travelled from his native Wu Pak (in northern China) to Foshan.

Cheung Ng was also known as Tan Sau Ng, for his superior *Tan Sau* technique (a core technique within the Wing Chun system) and there appears to be support for his existence through his mention in various texts (Chu *et al.*, 1998; Yip & Connor, 1993). Yip and Connor (1993) cite a book by Mak Siu Har, *A Study on the History of Chinese Opera* which outlines Cheung Ng establishing the Hung Fa Wui Koon (the Chinese Artist Association) in Foshan after 1736. Yip and Connor (1993) also cite another source verifying the existence of Cheung Ng, Mang Yiu's (1968) *A History of Chinese Opera: Volume III*, published by Chuen Kay Literature Publishers, (p.631). This book notes that, 'today, Cantonese opera groups receive him as Jo-Si (Founding Master), and refer to him as Master Cheung'. (A request has been made to the British Library to source the original text Yip and Connor cite for further analysis, although the source has been unobtainable.)

As noted, Cheung Ng is also said to have been instrumental in the development of Wing Chun, however there are less verifiable sources to establish Cheung Ng's role. From Cheung Ng a variety of members of the Red Junk are alleged to have learnt and refined Cheung Ng's techniques over the following century, with

notable practitioners such as Wong Wah-Bo, Leung Yee-Tai, Dai Fa Min Kam, Leung Bok Chau and Gao Lo Chung (Chu *et al.*, 1998; Yip & Connor, 1993).

Interestingly if Cheung Ng's existence can be authenticated, this would further appear to discredit that Wing Chun developed from the Shaolin Temple: Yip and Connor (1993:21) note that if Cheung Ng bought his skills to Foshan in the reign of Yung Cheng, this was forty to fifty years prior to the alleged destruction of the Shaolin Temple that is said to have occurred during the reign of Kin Lung (1736-1795).

Further research into the existence of Cheung Ng has produced little. Indeed, despite extensive searching through various key sources on Chinese Opera, although there is the occasional reference to the Red Junks, there have not been any further verifiable instances of Chung Ng. However, Chan (2005:8-9) does identify a person who appears similar to Cheung Ng,

> *What is known today as Cantonese opera…is conventially traced back to the actor, Zhang Wu who was performing in the capital during Yongzheng"s reign (1723-1736) in the Qing dynasty (1644-1911). As the Manchu government considered his acting subversive, he was exiled from the capital. He travelled South and eventually settled in the bustling commercial city of Foshan…Zhang Wu established an opera company in Foshan, accepted pupils, and established a guildhall for actors that became extremely influential.*

This is a very important quote due to the independent corroboration of Zhang Wu from a Cantonese Opera historical source. Indeed, the historical accounts of both Cheung Ng and Zhang Wu are very similar:

- Both come from Northern Provinces;
- Both are alleged to have introduced or influenced Guangdong opera;

- Both settled in Foshan;
- Both took on students and established a company; and
- Both founded a guildhall for actors.

In returning to Chu *et al.* (1998:125), they list Cheung Ng and Zhang Wu as one and the same person – just a variation in the name, although the Chinese character is the same for both.

A third source by Mackerras (1975:145-146) identifies another person called Chang-Wu who similarly shares the characteristics of Cheung Ng and Zhang Wu. As Mackerras (1975:145-146) notes,

> *The companies of the Kwangtung Opera regard as the founder of their style of drama an eighteenth-century actor from Hupeh called Chang Wu. There is a tradition, whose foundation in fact there seems no reason to doubt, that Chang performed for a while in Peking in the 1720s or 1730s, but was then exiled from the capital because the Ch"ing government considered his acting subversive. He travelled to Kwangtung and settled in Foshan, a city near Canton…In Foshan, Chang Wu adopted a number of pupils and established a theatrical company which became popular among the local people. He also founded a guild-hall for actors known as the Ch"iung-hua, which lasted until the Taiping Rebellion.*

It is of course possible that with translation Zhang Wu and Chang Wu are synonymous, even if Cheung Ng does not appear so. All three accounts do however posit similarities. In addition this founder of Cantonese Opera could also have been known as Xhang Wu, a god worshipped by artists of Cantonese Opera: as noted on a plaque at Hong Kong Heritage Museum (2006).

> *This statue of Master Huaguang [Photo 4.6] who, along with Masters Tian and Dou and Master Xhang Wu, is a god worshipped by the artists*

of Cantonese Opera.

Despite extensive searching, it has not been possible to find literature pertaining to Masters Huaguang, Tian and Dou, however the focus on Xhang Wu is fundamental to this developing discussion, given the proposal that he was instrumental to the inception of Wing Chun.

Photo 4.6: Master Huagudang (Picture taken by author at Hong Kong Heritage Museum, July 2006)

In summary, the parallels of the name Xhang Wu, Zhang Wu and Chang Wu indicate that this is likely to be the same person but the name mispronounced through either a) translation from Mandarin to Cantonese, or b) translation from Mandarin/Cantonese into English. There is a possibility that if they are the same person, that X/Z/Chang Wu is synonymous with Cheung Ng, the alleged father of Wing Chun. Of course, this is a dramatic leap of conjecture in a true Cantonese Operatic style, but one posited here for further research. Even if the exact details of this person remain obscure, what other evidence may be provided to support the notion that Wing Chun developed on the Red Junks?

4.12.3 Revolutionary activities

Apart from performing opera to entertain the crowds, Chu *et al.* (1998) and Ritchie (1997) highlight the role of the Red Junk Opera Company in revolutionary activities. Specifically Ritchie (1997) notes that due to their mobility and use of disguise both in appearance and name, the Red Junks were an ideal hiding place for revolutionaries. Chu *et al.* (1998) further this stating that such revolutionary activity required practical, short-range techniques for self-defence and for assassination of Qing officials for fighting on boats and the narrow rooms and alleys of the area. Consequently Wing Chun evolved from this practical need.

Furthermore according to Chu *et al.* (1998), the actual name of *Wing Chun* has inherent revolutionary undertones: although the term is alleged to have been the name of a woman in the original Wing Chun legend, Chu *et al.* (1998:107-8) offer alternate explanations for the term, which would appear indicative of the revolutionary theory. Among these,

- *The name Wing Chun was used to honour and remember the Wing Chun Tong (Always Spring Hall) of the Siu Lum Temple [southern Shaolin Temple];*
- *The art was practiced in Yongchun (Wing Chun or Always Spring) county in Fujian and was hence named Yongchun quan (the boxing art of Yongchun county);*
- *The name Always Spring was formed from the name of revolutionary leader Chan Wing-Wah and a combination of the characters yat (sun), tai (great), and tin (heaven), referring to the Ming dynasty and Heaven and Earth Rebellion; and*

- *The name is a reduction of the revolutionary slogan: „Wing yun chi jee; mo mong Hon juk; Dai day wui chun" (Always speak with determination; Don"t forget the Han nation; Again will return spring).*

Chu *et al.* (1998:108) further suggest that different Fujian martial arts have used the name, for example Hung Ga Kuen (Wing Chun Kuen) and White Crane (Wing Chun Bak Hok Kuen). They discuss that these martial arts shared a common purpose in trying to overthrow the unpopular Qing rule.

Interestingly, such anti-Qing tendencies suggested here have parallels with the Triads who had similar anti-Qing sentiments. As discussed, such Southern Chinese martial arts and the Triads claim to have derived from the Southern Shaolin Temple. Indeed there are further significant parallels between both the Triads and Wing Chun, especially in regard to the use of theatre. This is where the explicit link between Cantonese Opera and Wing Chun may potentially be verified.

4.12.4 Cantonese Theatre, Secret Societies and Revolutionary Activity

Heidhues (1993:85) notes that, ‗popular Chinese theatre was another source of the tradition of ritual brotherhood', while Carstens (1993:149) purports that ‗plays about martial prowess were especially popular in small market towns dominated by secret societies.' Ter Haar (1997:142) further signifies that during several uprisings, specifically the 1853-1854 Triad occupation of Shanghai, Triads expressed their status to the populace by dressing in theatrical costumes to look like kings and generals. Ter Haar (1997:140-141) also highlights evidence of Triads in costume, make up and dramatic poses, noting illustrations in two Triad manuals in the British Museum (Or. 8297D from circa 1853 and Or. 2339 from 1864-1881).

As previously noted by Chu *et al.* (1998) and Ritchie (1997), the Red Junk Opera Company was involved in revolutionary activity. Indeed, although these

authors do not specify the nature of such activity, there is one important event that is fundamental in demonstrating the links between actors and revolution, that of the Taiping Rebellion.

According to Heath and Perry (1994:3), the Taiping Rebellion was one of the most dangerous insurrections against the Qing Dynasty in the mid-19th Century as a result of ‗China's humiliation by Britain in the Opium War of 1839-42'. Furthermore, Heath and Perry (1994:3) discuss how the Moslems from West and North-West China, the Miaou and Triads from the South of China, and the Nien and Taipings from the East, ‗took up arms against their Manchu overlords in a series of revolts' which nearly ended the Qing Dynasty.

Mackerras (1975:147) highlights the significance of the role Chinese Opera had during the Taiping uprising, reporting that, ‗the acting population of the province played a significant part in this'.

Mackerras (1975, 1983) identifies an influential Taiping leader, Li Wenmao, an actor who organised three armies to rebel against the Government in support of the Taiping uprising. According to Mackerras (1975:147) these armies consisted of ‗*a large army of actors*'. Although the rebellion was defeated, leading to the Qionghua Guildhall in Foshan being destroyed, the rebellion had a notable victory, whereby Li Wenmao withdrew to Kwangsi capturing several cities and establishing an independent kingdom (Mackerras, 1975). Further details of the role of Li Wenmao are outlined by the Foshan Museum (2006d)

> *In 1854, Fenghuangyi Cantonese Opera performer Li Wenmao and Chen Kaihe, the leader of Guangdong Tiandi Assembly, rose up in Guangzhou, changing the members of several thousand red boats into soldiers, wearing opera costumes and red muffle, called „Red Muffle Army". The insurrectionary soldiers fought with Cantonese Opera vaulting skills. After capturing Foshan Town, they set Qionghua Guild Hall as*

headquarter. The insurrection of Cantonese Opera performers led by Li Wenmao is an unprecedented event in the world history of opera.

In 1854, Fenghuangyi Cantonese Opera performer Li Wenmao and Chen Kaihe, the leader of Guangdong Tiandi Assembly, rose up in Foshan and other places. The soldiers, wearing opera costumes and red muffle, were called „Red Muffle Army". Li Wenmao led the Red Boat „Three Armies" (Wen Tiger, Meng Tiger and Fei Tiger) fighting in Guangdong and Guangxi, captured Xuzhou and Liuzhou and set up Dacheng State, and Li Wenmao was called „Pingjing King". The risers issued coins and laws. The insurrection by Li Wenmao gave an important attack on Qing Dynasty, remarkable in Chinese history, especially the opera history.

Explicit in this statement is that Li Wenmao led the *Red Boat* (or Red Junk) armies, thus corroborating a potential link of revolutionary activity to Wing Chun through these vessels. Indeed, the role of the Red Junks will be further explored as this chapter progresses.

Despite the role of the Chinese opera actors within the Taiping Rebellion, such actors were also involved in other political campaigns. Wong (2001) outlines the role of such actors in the 1905 boycott campaign, an anti-foreign protest. There was a particularly significant episode occurring when the boycott leaders visited the drama guild in Foshan, persuading the performers to use their talent and mass appeal to generate support for the movement. Such actors were thus used to communicate with the largely illiterate crowds by not only distributing flyers but also dealing with the boycott in their dramas. As Wong (2001:391) notes, the actors' guilds disseminated boycott messages wherever they performed, explicitly commenting on the role of the Cantonese Opera companies who traversed the rivers and waterways on their red boats, the wide sailing circuits enabled these artists to play a highly significant role in spreading

the boycott message.‘ This similarly strengthens the link of Wing Chun to revolutionary activities.

Although the link between the opera and rebellion has been explored, there is further evidence that Wing Chun may have developed on the Red Junks. The Hong Kong Heritage Museum (2005:124) state that, ‗Most actors would continue to practice martial arts. A wooden stump, assimilating an opponent, was installed in the middle of the boat.‘ Furthermore, the Foshan Museum (2006b: online) note that on the junks was a ‗wooden figure instrument‘, an instrument that was the ‗compulsory basic skill for every new Cantonese Opera actor‘. This *wooden figure instrument* is identical to that of the *Muk Yan Jong* (often referred to as the *Wooden Dummy*) used currently within the Wing Chun system, as is demonstrated in Photo 4.7. The wooden dummy serves as a continual training partner. Potentially it could be questioned whether the wooden dummy may have originally been the mast of the junk, before being refined with arms and a leg.

Photo 4.7 – Wooden Dummy (Foshan Museum, 2006e)

There is a further parallel in such equipment, which although slightly tenuous, indicates a potential link between Wing Chun and the Triads: that of the use of weapons with both Wing Chun and Triads making use of a similar looking object, a Chinese-style meat cleaver. As noted by Booth (1999:265) the cleaver, which is a universal Chinese cooking implement, has a ‗flat, razor-sharp blade, about 25cm long and 12cm wide with a wooden handle.' Booth (1999) and ter Haar (1997) both discuss the use of meat cleavers as a traditionally favoured weapon by the Triads. Within Wing Chun use is made of the Baat Cham Dao (Baat Jam Dao or baat jam dao) translated as butterfly swords, the eight cutting knives or eight slash knives (Chu *et al.*, 1998, Ip and Tse, 1998). The Baat Cham Dao are a pair of knives, similar in essence to a meat cleaver although with a more rounded end to form a point, although the dimensions are similar in nature (Photo 4.8).

Photo 4.8 – Baat Cham Dao as demonstrated by Grandmaster Yip Chun

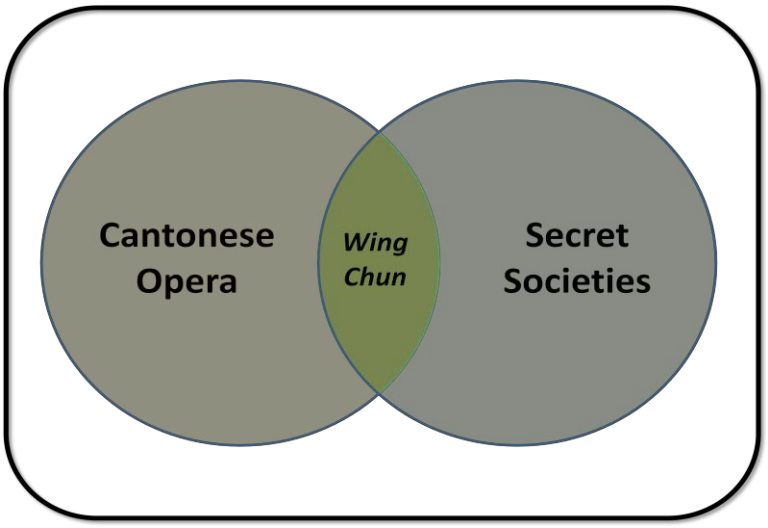
(Courtesy of Si Gung Shaun Rawcliffe)

A further link between Wing Chun and secret societies is made indirectly by Ward (1989). She questions why the Cantonese Opera called their vessels *Red Boats* particularly as the boats were not necessarily painted red, although did adorn decorations when arriving to perform (of which red is a popular Chinese colour in Chinese symbolism). Indeed, Ward (1989:250) suggests that there are many possible origins of the name, particularly noting the significance of the colour red ‗and the various homonyms of the word ‗hung' (red) in the symbolism of the secret societies of those days'. Although Ward does not explore this further, she does state that the nature of the relationship between the colour and secret societies is complex requiring further exploration.

4.13 Summary

It would appear from the body of evidence discussed in this chapter, that there are indeed links between revolutionary activity of the secret societies and the Cantonese Opera through the significance of the Red Junks. Furthermore, it would appear that the Red Junk Opera performers may well have trained in Wing Chun as discussed by Chu *et al.* (1998) given the short-range, pragmatic techniques they are said to have developed. This is summarised in Figure 4.1,

Figure 4.5: Possible connection between Cantonese Opera, Wing Chun and Secret Societies.



As discussed in the previous chapter, it is doubtful that the Southern Shaolin Temple existed as a specific location for the Triads, thus using modus tollens, the Southern Shaolin Temple would not have existed as a specific location for the inception of Wing Chun. However, there appears to be verifiable evidence of the link between Wing Chun having been devised and developed by the Red Junk Opera Company. This would allow for the second hypothesis posited by Chu *et al.* (1998) previously cited, to be accepted, whereby,

- The inception of Wing Chun was founded outside of the Southern Shaolin Temple although developed by the Red Junk Opera Company.

This in turn strengthens the support for the ‗opinions and speculations' by Chu *et al.* (1998:106), that Wing Chun developed on the Red Junks. Furthermore a new position has been forwarded through this chapter that there are significant parallels between Wing Chun and the Triads: both of their legends highlight the Southern Shaolin Temple as a fundamental part of their history, both the Triads and Wing Chun have links to Cantonese Opera and the Red Junk Opera Company, furthermore the Triads and actors have been involved in revolutionary activities against the Qing dynasty. Further research would be necessary, exploring these links in greater depth; however this chapter may serve as a foundation from which to base future work.

Whereas a previous cited comment by Shahar (2008) discusses that practitioners and historians are more interested in the evolution of techniques, a suggested direction for future research would be to investigate current Wing Chun techniques with earlier formation of other styles. Indeed Shahar (2008:114) discusses the formation of Shaolin hand combat in the 17th Century from two Qing period manuals,

> *Hand Combat Classic, Collection of Hand Combat Methods (Quanjing, Quan fa beiyao)*

and

Xuanji"s Secret Transmission of Acupuncture Points" Hand Combat Formulas (Xuanji mishou xuedao quan jue)

Shahar (2008) suggests that these are two versions of the same work given their similarity, however within the manuals there are a number of references to short-range techniques, synonymous with Wing Chun. Consequently, although the legend of Shaolin and the link to Wing Chun through the Southern Shaolin Temple may not be verifiable, there is a possible Shaolin connection to the Northern Shaolin Temple through these two manuals: as noted, however, greater research is required to ascertain whether there are similarities to modern Wing Chun.

Despite the possibility of these links, the question remains, *why did Wing Chun develop?* Furthermore, what was the justification for Cantonese Opera performers to develop such pragmatic, short-range techniques? Indeed, the taxonomy presented in Figure 3.1 discusses the need for a justification for any combat system to develop. Consequently, the following is purely speculative and as such, original in nature, presented here for further discussion.

There are perhaps two fundamental aspects that influenced the development of Wing Chun. A primary reason, that of rebellion has been previously discussed, thus perhaps Wing Chun was developed in the lead-up to and during the Taiping Rebellion around the mid-19th century. The army of actors would need a practical system of fighting for the rebellion, and a system which could be taught and learned relatively quickly. Thus the political atmosphere may have given rise to, and subsequently shaped Wing Chun. Indeed, South China was a turbulent place in the late 18th – and early-19th Century. Specifically *Xu jue* or *collective violence* was prevalent, and as Murray (1987) discusses, led to the inception and development of secret societies. Such secret societies consisted of bands of brethren uniting to fight the government and/or each other. Murray

(1987) also asserts that during this period, piracy became increasingly prevalent.

4.14 Piracy

Towards the end of the 18th century piracy was transformed from a few *struggling banditti*, small gangs which inflicted limited damage, to a confederation of between 50 and 70 thousand pirates in the Kwangtung province (Murray, 1987). It is thus proposed here that Wing Chun developed as a potential response to the socio-economic conditions resulting from this increase in piracy from 1793 to 1805.

There are extremely limited references on piracy during this period of time, the key work being that of Dian Murray (1987) who is Professor of History at the University of Notre Dame with research and publications on the Tiandihui and piracy in early 19th Century China.

It is argued by Murray (1987) that the rise of piracy was not mono-causal: ecological conditions of the Pearl River Delta waterways, combined with overpopulation, land shortage, increased trade and the reliance on Vietnamese rice combined to cause the intensification of piracy (Murray, 1987). Yet although this increased the frequency of petty piracy, Murray (1987) suggests that the development of large-scale piracy relied on outside support and leadership.

Furthermore Murray (1987) suggests that there was no ideological, social protest, or political motivation for piracy against the Qing dynasty: the main preoccupation was with making money. As such, the pirates needed the state upon whom it could prey and profit. Only when the Qing dynasty presented better offers to the pirates than what they achieved from banditry, did the pirates abate with their activities. The Qing response to the rise in piracy was plagued by incompetence and shortages of men or vessels. As such, the official in

charge of the Qing response, Na-yen-ch'eng, issued a province-wide proclamation of *people protecting themselves* being superior to soldiers protecting the people, thus local militias were formed, (Murray, 1987).

The pirates had a close association with the secret societies on the land for business purposes who kept the pirates informed of what was taking place in Macao and Canton, while procuring and fencing goods. Furthermore, secret-society members took an active role in joining pirates in onshore raids. However Murray (1987) notes that the most significant aspect the secret societies supported was in assisting the pirates to set up protection rackets which were more profitable that the proceeds gained through piracy.

Murray (1987:86) comments that pirates were able to sell protection on land as well as at sea, and that the pirates 'regulated the practice to such a degree that every vessel setting out for Canton found it necessary to purchase protection'. In order for pirates within the confederation to ensure that a vessel had purchased protection, and that subsequent raids by other pirates would not put the vessel out of business, a document was issued to allow the vessel to *pass port* (interestingly where the term *passport* derives).

Despite Murray's (1987) overview of piracy in Southern China's history, how does this relate to the development of Wing Chun? An analysis of the pirates' modus operandi is provided by Murray which provides some indication as to why Wing Chun may have developed.

Pirate vessels would avoid a head-on confrontation, generally attacking by surprise, closing in silently and overpowering victims unaware through engaging in hand-to-hand combat. Such combat involved fighting with cutlasses, knives, halberds, tridents, hooks and sabres. Furthermore Murray (1987:94) points out that 'pirates could outman their crews if it came to hand-to-hand combat'.

It must also be noted that the pirates favoured hand-to-hand combat: although firearms and canons were available, these weapons were extremely temperamental due to the poor quality gunpowder and the owners‘ ignorance about their operation. As such, Murray (1987:96) notes,

> *This also explains why, in the end, the pirates relied most heavily on their skills in hand-to-hand combat. Their most deadly weapon was a long bamboo pike with a sharp, sabre like blade. The majority were around 14 to 18 feet long, but some ranged to lengths of more than 30 feet.*

After boarding a vessel, such lengthy weapons would be unwieldy, thus Murray (1987:97) notes that ‗the pirates wielded knives of all sorts‘, specifically the use of a ‗short, heavy sword (yao-tao) barely 18 inches long, which resembled a woodcutter‘s billhook‘ (p.38).

Consequently, the nature of close-quarter, hand-to-hand combat may explain why Wing Chun developed, in that Red Junks may have been a target for the pirates, thus a defensive system for fighting in the small, confined area of a boat, while maintaining balance, was required: a system equally versed in fighting with knives and poles. If Wing Chun was such a combat system, future analysis of techniques (both armed and unarmed) should be conducted to assess the effectiveness against the pirate arsenal. Furthermore, quite possibly, the military techniques from the battlefield that were established in the sixteenth century developed among the acting community as a means of defence. The Wing Chun Baat Cham Dao (knives) would have resembled the pirate‘s *yao-tao*, similarly, use of the Wing Chun pole (Luk Dim Boon Kwun) may have developed from a means of propulsion to one of a weapon against the pirates‘ *long bamboo pike* (as noted above by Murray, 1987).

A final possibility raised in this chapter is that Wing Chun may have been developed for offensive purposes. By this, such actors may well have been involved in piracy given the aforementioned link between pirates and secret

societies, also the link between secret societies and Cantonese Opera. Needless to say this is conjecture and further research beyond this thesis would be required to establish whether such a link existed or not.

4.15 Conclusion

In conclusion, this chapter has fundamentally explored the historical development of Wing Chun. From the line of argument adopted, it would appear that Wing Chun did not develop from the Southern Shaolin Temple. It has alternately been suggested that Wing Chun developed due to the socio-political factors of southern coastal China during the mid-seventeenth to the early-twentieth century. This in turn may have led to a group of actors developing Wing Chun for defence against piracy and the political unrest that resulted. Conversely Wing Chun may have developed for offensive purposes in terms of rebellion.

In returning to the taxonomy originally presented in Chapter Two, it is possible to explore the historical justification for the development of Wing Chun. As such, the justification appears to be that due to *Xu jue*, or the collective violence that occurred in South-East China during the 18th and 19th Centuries, predominantly as a result of the ruling Qing/Ching Dynasty and the rise in piracy, civilians needed a pragmatic combat system for safety and survival. Such a justification and resultant development of a civilian combat system occurred within a group of Cantonese Opera performers, who trained in a variety of martial art techniques for performance. It is likely that during this time, the performers analysed their performance techniques of fighting, reducing the techniques to a minimum core, which could serve for defensive purposes on their Red Junks, and ashore. This minimum core of techniques appears to have utilised a Wooden Dummy on the boats, furthermore the techniques being supported with two weapons, the double swords and a pole. In turn, this appears to explain the inception and development of Wing Chun.

Despite the defensive nature of the techniques, it is likely that the performers were also engaged in subversive revolutionary activities, using their combat system practically and offensively, either for rebellion or for piracy.

The decline of the Qing Dynasty in 1911 and the expansion of transport networks resulted in the decline of travelling Cantonese Opera performers, although the opera tradition continued, perhaps with their developed combat system being maintained. One such opera performer, Leung Jan, is purported to have taught Yip Man, from where a dominant lineage of Wing Chun practitioners to this date have originated.

Yet, in returning to the taxonomy (Figure 3.1), the justification and civilian combat system appear to have been discussed, with a group philosophy of the performers being defensive (or offensive). Following the taxonomy, however, the next stage to consider is that of any potential transformation period: has Wing Chun developed for safety, sport or spiritual purposes?

In assessing this next area, the discussion of this thesis will examine the philosophical basis in greater detail.

b) WING CHUN PHILOSOPHY

4.16 Individual philosophy (or justification) for training

Taking the three identified elements for training through the previous discussion of philosophy (justification, growth, pragmatic skills), individuals are likely to train for different reasons and as such, even within the same group, are likely to have a different focus than that of a fellow practitioner. All three elements are likely to interplay for every individual, yet the balance may be disproportionate within one element, depending on the individual‘s current focus. By current focus, a person may have a strong justification for training initially (for example, to learn self-defence) yet over time, this becomes less of a concern compared to their spiritual growth.

In trying to establish whether Wing Chun has a central philosophy, this is difficult to ascertain due to the permeations in lineage, with potentially each of these having developed their unique philosophies. It is likely that some of these lineages share similarities although for the purpose of this discussion, the specific Ip Man lineage will predominantly be discussed as this is the central style analysed in this thesis.

Taking each of the philosophical elements identified in this chapter so far, that of justification, principles and spiritual growth, the first of these, justification, was discussed in depth in the previous chapter. As a summary, it appears that Wing Chun developed from a need to fight, and this need appears to have been political violence due to the turbulent times of the Qing dynasty. Such fighting is likely to have developed for defensive purposes; however the political motivations of the Red Junks could also have resulted in the style being used offensively. As suggested, such a justification led to a civilian system. This does not however explain why participants globally now train in Wing Chun: such political motivators are unlikely to have been the justification for the individual to train.

Literature on Wing Chun however tends to focus more on the philosophy as applied to principles opposed to justification or spiritual growth. However, conflicting evidence exists on what contributes to Wing Chun‘s philosophy. For example, Tse in Ip (1993:75) notes that ‗if a martial art is without internal training and philosophy, then it is not a martial art, it is just fighting‘. Indeed Yip and Connor (1993:96) point out that ‗there is one thing we are sure of: the development of Wing Chun is in some way related to Chinese culture and philosophy‘ although they similarly notes ‗Wing Chun is very practical and [we] do not want to make it too metaphysical or abstract‘ (Yip and Connor, 1993:96), thus noting that instead of trying to intellectualise and philosophise too much about Wing Chun, that it is experiential. This can be related back to what was previously discussed by Hyams (1982:5) which is repeated here.

> ...*the philosophy of the arts is not meant to be mused over and intellectualized; it is meant to be experienced. Thus, inevitably, words will convey only part of the meaning*.

Despite the questioning of the worth of philosophising too much over Wing Chun, various authors posit key philosophical schools in their writing, for example, Crook (1999) suggests that Wing Chun is Buddhist in nature. Yip and Connor (1993:96) suggest that Wing Chun could ‗have been influenced to some extent by Buddhist or Taoist philosophy‘, although equally question those who ascertain that it is purely Buddhist. By this they comment,

> *Many people regard Wing Chun as a Buddhist art, with techniques such as fut sau or Buddha hand within the practice. But this is not necessarily proof since for millennia the Chinese have comfortably lived with the concepts of Taoism, Confucianism and Buddhism – a trinity of thought that underpins „Chineseness‟. Tai Chi, for example, claims Taoist theory (or yin-yang) as the spiritual principle or dialectic, yet even Tai Chi techniques have names such as „Buddha‟s attendant pounds the mortar‟,*

> *attesting to the cross-fertilisation within Chinese culture.*‘ (Yip and Connor, 1993:9)

The Buddhist nature of Wing Chun is a view elaborated on by Gee *et al.* (2004) who suggest that Wing Chun is an extension of Ch‘an philosophy which originated from the Shaolin Temple. Indeed Gee *et al.* (2003:11) note that the *Three Treasures*,

> ...*constitute the essence of Shaolin: Ch‟an philosophy, internal and external health development, and true martial skill based on the reality of combat and the removal of self-illusion*.

Interestingly, Reid (1989:197-8) has also identified the *Three Treasures* which correspond to the *Three Treasures* posited by Gee *et al.* (2003) although whereas the latter assert that the treasures are Ch‘an in nature, Reid (1989:197-8) asserts that they are Taoist,

> *From the point of view of the three treasures, the medical/nutritional arts nourish essence, the martial arts „martial‟ energy, and the meditative arts cultivate spirit… All Taoist exercises involve careful coordination of body, breath and mind in order to cultivate and harmonise the Three Treasures of essence, energy and spirit. These three aspects are inseparable.*

Leaving aside whether Wing Chun adheres to any specific Chinese philosophy, Wichter and Blech (1993:72) state that ‗Ving Tsun [Wing Chun] is a philosophy‘ adding that Wing Chun becomes ‗a central influence on the practitioners‘ way of life‘. This assertion is explained implicitly by Ip and Tse (1998:48) who suggest that Wing Chun teaches a person to remain centred and balanced (which is a central principle of Taoism).

Wing Chun may equally share such Taoist principles through the importance of the *Centre Line* within the style. This relates to a series of training principles (Tse M Seen, Chung Sum Seen, Jic Seen)[2], which allow a person to control a confrontation and to keep balanced. This notion of balance may be ascribed to Taoism, specifically due to the interplay of Yin and Yang, the two complementary interacting cosmological forces, always trying to achieve balance yet never succeeding. Capra (1999:101) comments that flow and change are essential features of nature but that patterns exist within such changes and it is these patterns of change that are employed through Wing Chun. Indeed Yip and Connor (1993:9) suggest that, ‗all martial arts employ the yin-yang theory in different ways'. An example of this is where an aggressor's force is dissipated while at the same time being utilised to add to a counter-attack. Similarly when an attack is launched with speed, force and timing, yet upon completion, it dissolves. Furthermore, Ip (1993) highlights the principle of immediately relaxing once an attack has been executed. Ip relates this to emptiness, which in turn is the Taoist principle of *Wu Wei* or *non-action* and the Buddhist principle of *Zhuk*. Indeed, Ip (1993:76) points out that ‗Zhuk is Wing Chun's philosophy'. Such emptiness or non-action has been commented by Muk (2005:127) whereby he relates Wing Chun to a willow tree, whereby a willow yields and bends rather than resists a violent storm, and through such non-resistance, the willow can prevail. Such emptiness (whether Wu-Wei or Zhuk) to bring about balance appears to lead to a positive inner state when ‗one follows the natural order, acting spontaneously and trusting one's intuitive knowledge' (Capra, 1999:102)

Despite Ip's (1993:76) comment that ‗Zhuk is Wing Chun's philosophy', he also comments that ‗I urge all students of Wing Chun to study Chung Yung and through it understand the true theory and philosophy of Wing Chun' (Yip and

[2] Jic Seen – straight line – an imaginary line running vertically through the centre of the body. All strikes are aimed at the jic seen to maximise force.
Chung Sum Seen – central heart line – a four inch band running centrally down the body, where many of the body's vital organs are located.
Tse M Seen – meridian line – the line (more like a plane) between the attacker and defender's jic seen: the shortest line of attack.

Connor, 1993:12). *Chung Yung* is the Chinese name for the Confucian *Doctrine of the Mean*, a key text and one of the Confucian Liu Yi (or Six Classics or six liberal arts).

According to Yip and Connor (1993:9), The Doctrine of the Mean, ‗*seeks to explore the centre line principle*'. They point out that the Doctrine explores the centre line principle while also serving as a moral guide. Fung (1976:172) notes that Chung, or the mean, relates to the Aristotelian idea of the golden mean, whereby in application ‗the real meaning of the mean is neither doing too much or too little'. Furthermore, Fung (1976:173) suggests that shih or right-timing is also an important factor in order to achieve the right action, illustrating this by noting ‗it is just right to wear a fur coat in winter, but it is not just right to wear it in summer'. Consequently the term *shih chung* relates to *timely mean*. To this extent, further parallels with the Taoist notion of *Wei* or *action* and *Wu Wei*, or *non-action* are apparent.

In conclusion, from the discussion within this section, the key principle to Wing Chun appears to consist of keeping balanced and centred, achieved through right timing and right action. This however needs to be experienced through training to enliven the principles, and through this, applied to everyday life.

Despite the participant striving for balance in their training and actions, this has further been developed through the Wing Chun Code of Conduct that was set out by Ip Man. Rawcliffe (2003:14) notes that this serves ‗as a reminder to all Wing Chun practitioners that their art represents more than skill and fighting ability' and lists the Code as follows:

- *Remain disciplined – uphold yourself ethically as a martial artist;*
- *Practise courtesy and righteousness – serve the community and honour your family;*
- *Love your fellow students or classmates – be united and avoid conflicts;*
- *Limit your desires and pursuit of bodily pleasures – preserve the proper spirit;*
- *Train diligently and make it a habit – maintain your skills;*
- *Learn to develop spiritual tranquillity – abstain from arguments and fights;*
- *Participate in society – be conservative, cultured and gentle in your manners;*
- *Help the weak and the very young – use your martial skill for the good of humanity;*
- *Pass on the tradition – preserve this Chinese art and its rules of conduct.*

  (Rawcliffe, 2003:15-16)

This Code can thus be related to the philosophical notion of ethics, or the conduct of life: central to each of these is the notion of balance as discussed below.

4.17 Principles for fighting effectively

In terms of principles for fighting effectively, Ritchie (1997:31) suggests that Wing Chun ‗is not a technical style, it is a conceptual system…an ingenious index and guide to the core principles of southern Chinese martial arts.' Peterson and Verratti (2005:136-7) summarise these principles as ‗directness, efficiency and simplicity':

- *Directness – extending or moving in a straight line, or by the shortest route: not crooked or oblique; going straight to the point.*
- *Efficiency – productive; with minimum waste of effort; ratio of useful work performed to energy expended.*
- *Simplicity – easily understood or done; not complicated or elaborate; consisting of, or involving only one element of operation.*

Again, each of these can be related to keeping balanced and centred, utilising right timing and action. There is however an array of principles that are related to Wing Chun which are similar in nature to such fighting principles previously discussed, for example by Silver (1599 in Brown, 1997) and Lonnergan (1771-2 in Brown, 1997). These principles are known as *Kuen Kuit* (or *Wing Chun Maxims*).

- *Yao ying da ying; mo ying da yieng (When you see form, strike form; when there is no form, strike shadow);*
- *Lui lao hui soong; lut sao jik chung (As my opponent comes, I receive him; as he leaves, I escort him; upon loss of contact, I charge forward)*
- *Lien siu dai da. (Linking defence to bring in offense);*
- *Bo lay tao, dao fu san, tiet kiu sao. (Glass head, bean-curd body, and iron bridges);*
- *Kuen yao sum faat. (Fist comes from the heart);*
- *Sao lao jung sien. (The hand remains in the centreline);*
- *Da sao jik siu sao. (The striking hand also functions simultaneously as the defending hand);*
- *Mo keung da. (Don"t force your strike);*
- *Mo luen da. (Don"t waste your strikes);*
- *Sao gerk seung siu, mo jit jiu. (Hands and feet defend accordingly, there are no secret unstoppable manoeuvres).*

  (Chu *et al.*, 1998:25-27)

- *Tension inhibits speed; tension betrays intension [intention]. Shaun Rawcliffe* (Rawcliffe, 2003:100)
- *The best „block" in the world is to move. Shaun Rawcliffe* (Rawcliffe, 2003:107)

Although the *Kuen Kit* can be translated directly into fighting principles, for example, *Kuen yao sum faat* (*Fist comes from the heart*), whereby the Wing Chun punch adheres to the shortest distance between A and B while dominating the centre line (the *Tse M Seen*), this may also be interpreted as the punch needing to be committed, that the *heart* equates to *intent* behind the punch. Ultimately such principles may be open to subsequent interpretation and analysis on different levels.

4.18 Conclusion

This chapter has indicated how a philosophy develops from fighting and that such a philosophy for fighting serves as a justification and principles for fighting effectively. However the Wing Chun literature makes little references to spiritual growth, an element advocated from the general martial art discussion in Chapter 2.12. The discussion of a philosophical orientation in relation to maintaining balance, while also adhering to right timing has however been discussed, although this does not explicitly relate to a transformatory practice.

Perhaps Wing Chun is this *lived philosophy* as advocated by Wichter and Blech (1997) and Yip and Connor (1993), where lessons in training may apply to lessons in life. However due to the under-developed academic work within this area, there is little evidence to support that Wing Chun may be of benefit to practitioners, or indeed lead to transformation as advocated in the taxonomy (Figure 3.1). Thus, from the hermeneutic analysis of the histo-philosophical discussion of Wing Chun, although reasons for the inception and development of the style relate to pragmatic combat skills, is this justification still relevant for current practitioners? Are there other participant motivations for engaging with Wing Chun? Chapter 5 thus explores the wider martial arts literature to

ascertain themes research which may enable further exploration within the Wing Chun context.

CHAPTER FIVE:

MARTIAL ARTS PARTICIPATION

Those who understand others are intelligent,
Those who understand themselves are enlightened.

Those who overcome others have strength,
Those who overcome themselves are powerful.

Those who know contentment are wealthy,
Those who proceed vigorously have willpower.

Those who do not lose their base endure,
Those who die but do not perish have longevity.

Tao Te Ching, Chapter 33

(Lin, 2006)

5.1 Introduction

This chapter explores existing research into martial arts in an attempt to ascertain why people participate in the martial arts. A constraint to this chapter is the limited research literature into martial arts participation, specifically that research samples vary in participant demographics, style of martial art and the focus for the research (i.e. specific attribute being analysed). Subsequent findings from any one study are thus non-generalisable, however this chapter analyses a broad spectrum of sources in an attempt to synthesise common themes. In turn, given that the research literature into Wing Chun is non-existent, themes identified in this chapter will provide a research perspective for this thesis. Four related themes will be explored to illuminate such participation:

- What are the participation rates for training in the martial arts?
- What are the participation motivations for training in the martial arts?
- What are the benefits that may be derived from training to help explain why people train?
- Are there any negative elements from training in the martial arts?

5.2 Participation rates

It is problematic in ascertaining the extent of martial arts participation internationally: Birrer (1996) suggests that there are an estimated seventy-five million practitioners, although Yang (2000) provides a more conservative estimate of fifty million practitioners.

Within the United States, Cox (1992) provides an estimate of between two and ten million martial arts participants, noting that at least one in ten Americans has trained at some point. Ko, Kim and Valacich (2010) reported that six million participants were training in the martial arts in the United States in 2001, although Wargo, Spirrison and Thorne (2007) suggest a more conservative figure of five million participants, which would equate to a ratio of one in sixty-two people currently training in the United Stated (based on the current population of 309 million from the US Bureau of the Census (2010: online). Ko

et al. (2010) state that there were 14,500 martial arts schools in the United States in 2003, which had significantly increased from 13,600 in 1999.

Across Europe, Theebom *et al.* (2008:301) state that the martial arts _have been ranked tenth on the list of most practiced sporting activities‘ among people aged over fifteen years. Within England, 2.1% of respondents to the 2002 Sport England survey had participated in the martial arts in the previous twelve months. Furthermore, out of those who were not currently engaged in a physical activity, the martial arts were listed within the top ten preferred activities (Sport England, 2002). The Sport England survey is however dated. Consequently future research into national participation rates would be warranted.

There are however issues in ascertaining the number of participants training in the martial art. Theebom and De Knop (1999:150) state that _there is no way to validate the claims made by the many international martial arts federations on the numbers of members‘, suggesting that propaganda may be used to receive official and public recognition. Furthermore, specific demographics of participants are indeterminable. However, given the high numbers of participants, Rosenberg and Sapochnik (2005:457) make one significant observation, _...it is the peculiarity of the martial arts that one finds such diversity of people engaged in the same quest…different ages, nationalities, and ethnic backgrounds; and from very different class, incomes, social position and area of activity or profession‘ thus suggesting the cross-cultural appeal.

Despite the alleged high numbers of participants, Bird and Reimer (1982) report that there are high drop-out rates, suggesting 66.3% while McFarlane (2001) suggests a figure of 75%. Rosenberg and Sapochnik (2005:452) report that the rate could be _95% in the first two months‘. What is unclear from these statistics is whether participants leave the martial arts completely, or progress into learning a more suitable style. The issue of progressing into a different style is discussed by Theebom *et al.* (2008) in relation to transition.

Reasons for the high drop-out rate are seldom discussed, although McFarlane (2001:153) provides factors such as ‗the rigours of martial arts training' and ‗the time and dedication required in order to progress' as explanations. Furthermore, Layton (1998) highlighted from his research that there was a significant drop-out rate among extraverted people suggesting the repetitive nature of training may be one such factor. In addition, Layton (1998) suggested that people with lower neuroticism scores are likely to train for longer due to their calm and controlled nature, also their ability to respond in a relatively unworried and less emotional manner than extraverted people.

From this brief exploration of participation, a general conclusion can be purported: that there appear to be a high number of martial arts participants across a wide demographic. However only one in five, through to one in ten people continue training perhaps due to the repetitive, solitary nature of such training. There must however be a reason for why individuals maintain their training; consequently the next subsection will explore potential derived benefits.

5.3 Benefits derived through martial arts training

Given the aforementioned discussion about generalisability in Chapter 5.1, two research traditions exist within martial arts participation literature: to a lesser extent, the physical research tradition, while the majority of research has focused on the psychological research tradition. Within the latter, research tends to discuss the impact of training on lowering aggression and lowering depression. Two further psychological research themes have been directed toward assessing the personality factors of martial artists and the psychotherapeutic practices. Both research traditions are discussed respectively below.

5.3.1 Physical Modality

Zaggelidis, Martinidis and Zaggelidis (2004) state that within Judo and Karate, the three highest ranked motives for training relate to interest, health benefits and character formation. Massey (1998) suggests that the martial arts are trained to improve health and vitality, while Twemlow and Sacco (1998) report that alongside physical fitness, self-defence is a key reason to train. Such benefits are similarly reported by Konzak and Boudreau (1984) who suggest that Karate can enable the individual to experience a sense of physical, personal and mental competence. Additionally, Bozanic and Beslija (2010) demonstrated that specific Karate skills are significantly correlated with fundamental motor skills in children aged from five to seven.

Aside from the self-reported benefits from participants in relation to the physical domain, a number of studies have been conducted into the physiological benefits. For example, Li, Hong and Chan (2001) and Li, McAuley, Harmer, Duncan and Chaumeton (2001) report that Tai Chi can improve cardiovascular functioning, immunity, flexibility and balance, also that the development of muscular strength can reduce the risk of falls in the elderly. Kutner, Barnhart, Wold and McNeely (1997) similarly advocate Tai Chi for elderly people in relation to physical control. Furthermore, Groen, Smulders, Duysens, van Lankveld and Weerdesteyn (2010) conducted break fall training with young osteoporosis sufferers, demonstrating that martial arts break fall techniques could lessen the impact on the hip while reducing the risk of hip fractures. Tsang, Kohn, Chow and Singh‘s (2009) research demonstrated that a six-month intervention programme of either training in Choy Lee Fut Hung Sing Gwoon or Tai Chi Yang Style (24 form) reduced abdominal adiposity in adolescents.

Recently there have been a number of empirical studies into the physical modality, specifically through the Journal of Sports Science and Medicine (JSSM) (www.jssm.org) which has published three combat sports special editions (July 2006, October 2007 and November 2009). These cover a diverse range of martial arts associated with numerous physiological dimensions

ranging from body composition through to aerobic capacity and strength training. Although each of these could be provided for discussion in this subsection, the diversity of styles and physiological themes would provide little in the way of developing the discussion into why people actually participate in the martial arts which is the focus of this chapter.

5.3.2 Psychological Modality

Weiser, Kutz, Kutz and Weiser (1995:118) stress that the martial arts ‗deserve recognition as worthy of being added to the list of psychotherapeutic practices', indicating that the term martial arts psychology has become an accepted Medical Subject Heading (MESH) term. Indeed Fuller (1988) was one of the first researchers to specifically advocate how martial art programmes may be beneficial for psychological health.

As previously discussed, the issue of generalisability is problematic given the diversity of martial arts, demographic and research focus. Even within one specific style, research can vary significantly. As an example, Tai Chi has been researched in different contexts. For example, Slater and Hunt (1997) suggest that Tai Chi can reduce the incident of nightmares in undergraduate women compared to a control group engaged in stretching exercises. Lee, Lee and Woo (2009) investigated the inclusion of Tai Chi for elderly residential care, concluding that such practice improved physical and mental health. Jin (1991) studied the effects of Tai Chi after a series of stressful situations, concluding that it reduced state anxiety and enhanced vigour. Jin (1991) however questioned whether the expectation of the potential gain may have partially accounted for the improvements. Szabo, Mesco, Caputo and Gill (1998) reported that Tai Chi training could produce higher levels of tranquillity and lower levels of psychological distress, fatigue and exhaustion when compared to other martial art styles. Brown, Wang, Ward, Ebbeling, Fortlarge, Puleo, Benson and Rippe (1995) and Yan and Downing (1998) concluded that Tai Chi training can reduce stress, anxiety and depression while improving fitness. Consequently, Tai Chi appears to have many associated benefits, yet the

results are not comparable due to the different samples used, the themes explored, etc.

Other martial arts do however appear to provide similar benefits as Tai Chi. Toskovic (2000) studied the effect of Taekwondo training, concluding that it led to a decrease in tension, depression, anger, fatigue and confusion. A different study assessed the effects of Taekwondo with family development. Lantz (2002) conducted a grounded theory, phenomenological study, highlighting that such training helped strengthen the family unit, specifically in relation to respect, friendship and moral development. Park (2000) noted that Taekwondo can decrease aggression while it can also raise self-esteem. Yang (1998) studied the effect of Taekwondo combined with a self-esteem enhancement programme, another group with just Taekwondo and a control group. The research indicated that both experimental groups increased self-esteem in children significantly.

Although specific martial arts could be assessed for their purported benefits, it is the thematic approach to the range of studies conducted within the martial arts that appear dominant. Four specific areas are subsequently identified: the impact on aggression, the lowering of depression, the personality aspects of martial arts training, and finally the psychotherapeutic effects of such training.

Aggression

Weiser *et al.* (1995:120) report that, ‗the management of aggression is seen as a prime example' where martial arts may be related to life. Indeed the relationship between the lowering of aggression and the martial arts has a long research tradition. For example, Daniels and Thornton (1990), Lamarre and Nosanchuk (1999), Nosanchuk (1981), Nosanchuk and MacNeil (1989), Rothpearl (1980), and Twemlow, Sacco and Fonagy (2008) highlight that the longer a person trains in the martial arts, the lower their level of aggression independent of both gender and age differences, although Nosanchuk (1981) suggests this is only applicable to traditional martial arts, an issue also

discussed by Trulson (1986). Rothpearl (1980) suggests that although beginners and advanced students have less outward hostility, intermediate students have more. The relationship between traditional versus modern schools and the level of aggression correlated with the length of training is discussed by Trulson (1986), and Nosanchuk and MacNeil (1989) who conclude that students in modern schools are more aggressive at intermediate and advanced levels. Consequently, the research into whether the martial arts are trained traditionally appears to be an important factor in the reduction of aggression.

As a result of such findings, the martial arts have been used in therapeutic situations. Sule (1987) introduced a combined traditional Judo and Karate programme into a psychiatric department, with results indicating that patients had reduced anxiety and in turn, reduced aggressive reactivity. Such reduction in aggression with deemed *at risk* groups have also been the focus for other research interventions. For example, Trulson (1986) noted the effect of training on *juvenile delinquents* after six months, resulting in lowered aggression in a traditionally trained martial arts cohort versus a cohort trained in a modern martial art. However, Trulson‘s (1986) research is questioned by Nosanchuk and MacNeil (1989) based on the issue of researcher reflexivity, that the instructor for the control and experimental groups was the same. In turn this may have led to potential bias within the teaching. Furthermore drop-out rates were not recorded which may have resulted in skewed results.

Despite traditional martial arts apparently reducing aggression, few papers discuss the reason or process for this. For example Wargo *et al.* (2007:401) suggest that, ‗the effect of this on students… is not yet clear and warrants further investigation‘. However, Rosenberg and Sapochnik (2005:453) explain that the reduction in aggression may be due to ‗some form of sublimation for their aggressive impulses, or for a way to abolish feelings of vulnerability, or perhaps for the hope of managing their fear of uncertainty‘. This somewhat relates to Rothpearl‘s (1980) suggestion that there is a cathartic or circular

theory of aggression, whereby the individual is continually subjected to anxiety/aggression elicitors and is then desensitised through training.

The issue of catharsis is also discussed by Becker (1982:21) who suggests that individuals can ‗get aggression out of their system so that they no longer feel as energetic and aggressive afterwards', although indicates that this could be true for other sports. Becker (1982:21) highlights another hypothesis of ‗morality by association', whereby morality is learned through observing and copying the role model of advanced students and instructors. A third theory that Becker (1982:22) proposes is that the martial arts ‗inculcate self-control as a fundamental principle' specifying that the knowledge of the deadliness of techniques is coupled with the responsibility of not using them in daily life.

Nosanchuk and McNeil (1989:155) forward two hypotheses for decreased aggression levels: the first they term ‗the training hypothesis' where ‗traditional training…reduces aggressive fantasy in students', the second they term ‗differential mortality' where training may have little impact on aggressiveness, however students with high aggression levels tend to leave through self-choice or through influence of the instructor. Ultimately Nosanchuk and MacNeil (1989:158) conclude that they are uncertain as to the reasons for reduced aggression, although suggest, ‗the traditional sensei as an exemplar of restraint and aggression control, the effects of the do, of teaching ethics and philosophy along with techniques, and finally the centrality of the kata'. Daniels and Thornton (1990) however support Nosanchuk and MacNeil's (1989) differential mortality hypothesis.

Twemlow *et al.* (2008) suggest that the process of linking the behaviour and thinking of the current mindset to that of the kinaesthetic mindset of preverbal developmental stages may be a reason for the reduction in aggression. By this, Twemlow *et al.* (2008) advocate that traditional martial arts training enables safe exploration, and in turn the development of self-confidence and pro-social assertiveness.

Despite the studies that suggest that martial arts training decreases aggressiveness, Delva-Tauiliili's (1995) research suggested that Aikido training did not reduce aggressive behaviour or increase self-control. He did however note methodological limitations in his research, especially that there was a lack of random assignment to the experimental and control groups, similarly the Aikido training lasted for 45 minute sessions over a two-and-a-half week period. Furthermore he suggests that a control group with another sport (i.e. soccer) is required.

Depression

Weiser *et al.* (1995) report that despite the martial arts helping participants manage their feelings of aggression and vulnerability, they also help with feelings of depression. Indeed a number of authors have suggested the link between the reduction of anxiety, stress and depression through martial arts training (e.g. Adler, 2003; Massey, 1998; Park, 2000).

One recent study by Bodin and Martinsen (2004) conducted research into the antidepressant effects of cycling and the martial arts. They hypothesised that self-efficacy associated with exercise may have antidepressant effects despite the lack of empirical evidence. To this extent, static cycling is a continuous skill which would provide less feedback and thus few sources for self-efficacy, while a serial skill, which is a collection of discrete skills, should provide the highest possibility for feedback and thus contribute to higher self-efficacy. Such a skill, Bodin and Martinsen (2004) argue may be found through martial arts training.

Bodin and Martinsen (2004) used the Beck Depression Index to assess changes in depression. Half of the group participated in a martial arts session, then three days later a cycling session, while the other half started with the cycling, then participated three days later with the martial arts session.

The results indicated that self-efficacy during the martial arts session was statistically significant, although this was not the case for the cycling session. However, the results also indicate that although mood improved through the martial arts session, this improvement was not noted three days later, thus indicating a temporary effect. As such, the results would appear to support the assertion by Wargo *et al.* (2007) that the martial arts can improve self-efficacy.

Personality

A range of studies analysing the personality factors of martial artists has been conducted, predominantly through the use of Cattell's 16 Personality Factor Questionnaire (16PF).

Frager (1969) initially noted that traditional Japanese martial arts reshape the student mentally and physically. Kroll and Carlson (1967) however reported that there are no differential personality factors measured by the 16PF found in Karate students compared to the normal population, yet a later study by Kroll and Crenshaw (1970) indicated that Karate students' personality profiles were unique. When compared to gymnasts, Karate students were more tense, conscientious, rule-bound and independent. When compared to footballers and wrestlers, Karate students displayed self-sufficient, reserved and detached characteristics. Pyecha (1970) noted that Judo players displayed more warm-hearted, easygoing and participating characteristics than handball, badminton, basketball and volleyball players using the 16PF scale.

Kurian, Caterino and Kulhavy (1993) and Kurian, Verdi, Caterion and Kulhavy (1994) assessed the personality of Tae Kwon Do students using the 16PF scale. These studies demonstrated that the higher a person's grade, the lower their anxiety and the higher their independence levels. Layton (1993) however suggests that the number of years a student has been training would be a better category to assess such correlation, as he notes that a person of a high grade is normally older than those of lower grades and that anxiety in turn decreases with age. Similarly Columbus and Rice (1991) observe that the black-belt is

considered a novice rank in the East, a place where a student only really starts to learn the true martial art.

The above studies indicate that the martial arts may affect personality yet there do not seem to be any common characteristics developed through such training using the 16PF scale. These studies may serve to illustrate certain characteristics developed, however further research would be required within a specific experimental group over a uniformed time scale with students representing an unbiased gender or age difference. Similarly the above studies have taken place only in America and using two similar martial arts (Karate and Tae Kwon Do) thus again raising issues of generalisation. However other researchers have similarly noted favourable personality characteristics developed through martial arts training.

Duthie, Hope and Barker (1978) used Gough‘s Adjective Checklist, reporting that superior martial artists, from a variety of styles, when compared to average martial artists, scored significantly higher in defensiveness, self-confidence, achievement, dominance, endurance, affiliation, heterosexuality, exhibition and autonomy. The group also scored lower than average martial artists on succorance, abasement, and counselling readiness scales. This study is supported through the research of Richman and Rehberg (1986) whereby advanced martial artists were noted to be more independent and self-confident than those with less training. This was identified using the Rosenberg Self-Esteem Scale.

Perkins (1996) and Foster (1997) however report that their research does not support such increase in self-esteem. Although Perkins (1996) used three different measures to record the effect of two 50 minute training sessions over twelve weeks, physical self-efficacy, locus of control, and self-esteem were not increased. Similarly Foster‘s (1997) research analysed Aikido, Karate and golf training over a ten-week period. Although it was hypothesised that there would be an increase in self-esteem on the Rosenberg Self-Esteem Scale, and a

decrease in anxiety and anger on the Spielberger State-Trait Anxiety and Anger Expression Inventory, the results did not support this.

A criticism about these two studies is that any development or change in personality is likely to take place over a longer period of time. A ten or twelve week programme is a surprisingly short period of time to measure such change, especially when previous research analyses the personality differences between beginner and advanced students with a range of training at the minimum of two or three years. Madenlian (1979) did however report that a positive change in self-concept was identified in teenagers following a sixteen week programme of Aikido.

In conclusion, the area of personality and martial arts has generated some limited research. Unfortunately very few studies produce similar results: the general trend is that martial arts training may increase more positive aspects of personality. As Fuller (1988:326) states, ‗empirical research on the martial arts still lacks a coherent theoretical base from which to proceed… research must pay more attention to the ingredients of training and how these are combined if the effects upon students is to be understood'.

For a future research direction, it is suggested that a longitudinal study of different martial arts internationally are investigated at selected intervals using the same personality measure. However Shields and Bredemeier (1995) warn that there is little support for any one personality factor developing through such physical activity and indeed that the concept of *personality* has changed over the years.

Psychotherapy

Columbus and Rice (1998) discuss the way the martial arts relate to everyday life, particularly that training can be compensatory (counterbalancing deficits in life) and emancipatory (empowering). By this, they identify that a feeling of lack

of safety, order or self-discipline can be overcome through martial arts training that can lead to personal growth.

Rosenberg and Sapochnik (2005:454) identify the parallels between the martial arts and psychoanalytic engagement, suggesting that ‗both pay careful attention to frame-protocol, routine and regularity of practice'. By this they note that the stability of the frame within an analytic session encourages the emergence of the unconscious, while the repetitive movements of the martial arts may similarly direct the student inward. Consequently Rosenberg and Sapochnik (2005:454) conclude that both can open a gap ‗through introspection, and in conjunction with the engagement with an Other' thus creating ‗a breakthrough in consciousness, a moment of no return, which will lead to insight and truth'.

Indeed the parallel between the martial arts and psychotherapy is similarly discussed by Weiser *et al.* (1995:120) where they report that both ‗are disciplines for gaining insight into one's character…with the aim of growth toward a new and stronger way of being'. Furthermore, they identify other parallels, that both ‗expose insights into the self through timing – the correct timing of a sparring block or the correct timing of an interpretation', also that both ‗deal with resistance, their own and others', to manage both evasion and confrontation, and to cope with both aggression and vulnerability'. Similarly Rosenberg and Sapochnik (2005:454) report that the martial arts and psychotherapy ‗aim at a breakthrough of consciousness, a moment of no return, which will lead to insight and truth'.

It is this confrontation with the self and with others that Weiser *et al.* (1995) discuss have an additional and enhancing effect psychologically. By thus, they state, ‗as does successful psychotherapy, proper practice of the martial arts training heightens feelings of harmony and control, and thus of self-confidence and self-esteem' (Weiser *et al.*, 1995:123).

Alluded to thus by Rosenberg and Sapochnik (2005) and Weiser *et al.* (1995), the martial arts can be related to psychotherapy in that both are based in overcoming the self. This theme is developed philosophically through Monahan (2007:39) who argues that ‗Nietzsche's account of self-overcoming can help illuminate the martial arts not only as an object of study but, most important, as an ongoing practice of self-overcoming'. To this extent, Monahan (2007) extends this assertion noting that the Nietzsche's account of self-overcoming deals with the struggle of self and others, while also transcending physical and mental limitations in order to create something higher. As Monahan (2007:42) proposes, ‗over time, the martial arts have become more than a mere means to an end…they have truly become an art' due to the ‗lack of instrumental practicality', whereby the martial arts have ‗transformed from an instrument of violence…to a thing of beauty'. Through this, Monahan stresses that the importance of the martial arts is that they ‗must always be a practice and never a product' in that they are ‗never perfected or completed'. This striving and journey towards perfection through self-improvement and self-critique thus relates to the Nietzschean perspective of self-overcoming (Monahan, 2007).

Seitz, Olson, Locke and Quam (1990) suggest that the martial arts can reduce stress levels through the nature of physical activity. Of course all forms of exercise could thus be viewed as stress reducing, however Seitz *et al.* (1990) assert that the martial arts are capable of advocating a range of attributes more than through other sports. Such attributes are listed as achieving personal self-fulfilment, self-actualisation and increased awareness of the social and spiritual responsibilities we have towards ourselves and society.

This theme of personal self-development is similarly reported by Twemlow *et al.* (1996) who suggest that the martial arts allow the person to improve or grow in some way. Twemlow and Sacco (1998) assert that the martial arts can be ‗extraordinarily helpful' in a therapeutic setting with properly trained instructors as a form of ego-building form of psychotherapy. Weiser *et al.* (1995) also suggest that the martial arts may provide some beneficial psychological

changes through fostering integration of mind and body, through teaching relaxation, focus, perseverance and to be self-aware and self-accepting while still striving for improvement. Yang (2000) similarly suggests that the martial artists' lifelong process is to achieve self-perfection. Thus Seitz *et al.* (1990) and Yang (2000) implicitly acknowledge that the martial arts are transformatory in nature.

5.4 Potential negative attributes associated with martial arts training

To this point, the focus of this chapter has centred on the benefits and reasons advocated for training in the martial arts. Yet as discussed the martial arts may have a negative effect on the individual in relation to injury, furthermore, discussion in this chapter has alluded to the effect of training in 'modern martial arts' and the increase of aggression (e.g. Nosanchuk and McNeil, 1989; Trulson, 1986;). Indeed, such negative elements have been researched further by Endresen and Olweus (2005), where they examined the effects of participation in *power sports* such as boxing, wrestling, weightlifting and oriental martial arts. Their research indicated that such participation led to an increase in violent and non-violent antisocial behaviour outside the sports, compared to a control group that did not participate. Theebom *et al.* (2008) however indicate some concerns over Endresen and Olweus' research, specifically how leisure time outside of training was used and that this may have influenced the results. Furthermore Theebom *et al.* (2008) query the justification for grouping the power sports, noting that weightlifting has little in common with the martial arts. A further query is the definition of the term *martial art* given the range of styles and practices, also how the martial arts were implemented and taught in the research, given the traditional versus modern debate.

Wargo *et al.* (2007) conducted research on beginning students and black-belt students of Taekwondo, exploring personality characteristics through use of the MMPI-2. Wargo *et al.* (2007:405) reported in their research that although progression within the martial arts have been reported to be positively correlated with self-esteem and self-concept, their research found no evidence

of improved self-esteem with rank' and that there were _no more self-esteem issues than the general population' as indicated on the MMPI-2. Furthermore, their research suggests that the martial arts do not decrease aggression, and that aggression levels are the same as the general population. In addition, the index of psychopathology, M8, indicated that the black belts' score was closer to the normative mean than beginners, which was specifically more noticeable with women, appearing to indicate that the martial arts have a negative effect. Indeed, Wargo *et al.* (2007:406) note women black belts _may suffer from difficulties in one or more problem areas, such as work, health, or family relationships' however conversely note that female black belts have _a lowered sense of discomfort in social settings'.

Strayhorn and Strayhorn's (2009) research similarly failed to replicate findings from previous martial arts research with elementary school aged children in relation to improvements in self-control, self-confidence and concentration levels within the classroom, although do suggest that there may be effects on behaviours outside of the classroom.

Weiser *et al.* (1995:119) discuss that as learning and mastering the martial arts is a long-term process, anxiety may actually be increased before beneficial effects are caused. Given the high drop-out rate as discussed in Chapter 5.2, could those who leave the prematurely be made more anxious through their *taster* of the martial arts? Indeed, this ought to be a focus for instructors of all styles in their responsibility to all students at all levels.

Injury

Wargo *et al.* (2007:406) highlight that black belts report significantly more health concerns than beginners, and that, despite the two groups not differing in mean age, that the findings _might best be explained by the training itself'. Indeed, as Wargo *et al.* (2007:406) note,

> *…martial arts training can be very demanding on the body, so perhaps after years of such activity have resulted in increased sensitivity to physical problems. One other possibility is that black belts have more tangible and socio-emotional resources invested in this physical activity, and subsequently are more concerned about injuries and physical problems*.

According to Birrer (1996) such a factor may be injury. As the martial arts are a way of fighting it would appear obvious that injuries would be quite prevalent. Indeed should a person receive a serious injury or cause an injury to another person, they may question whether they wish to continue participating. However Birrer‘s (1996) research into martial arts injuries provide some surprising results, reporting that the martial arts are amongst the safest of physical activities and have a lower injury rate than cycling, dancing and golf. Indeed the average number of injuries per 1000 participants per year is 3.5 for the martial arts in comparison with 5.4 for golf.

Birrer (1996) does not however clarify which martial art(s) were analysed. This is of importance as certain martial arts, by their very nature, give rise to more injuries. For example, Tai Chi is slow and graceful, stressing relaxation of technique, compared to some *hard* styles of Karate whereby physical strength is of importance. Consequently further research would be necessary to distinguish whether some martial arts are safer than others.

The validity of Birrer‘s study could be questionable also. He does not provide information as to how these statistics were obtained: some sporting organisations may not keep accurate accident records and indeed not all moderate to severe accidents are recorded. Within the martial arts, where accidents are more likely than with some other sports, there may be stigma about reporting injuries as a certain level of injury may be expected due to the physical nature of the style. Similarly reporting incidents may also cause a rise in insurance premiums.

A more recent study by Kazemi, Chudolinski, Turgeon, Simon and Ho (2009) collated nine years of data from Tae Kwon Do competitions. An average of fifteen injuries per competition was indicated, with the most common injuries being to the head (19%), foot (16%) or thigh (9%) through contusions (36%), sprains (19%) and strains (15%). According to Kazemi *et al.* (2009), while coloured belts had a higher incidence of contusions, black belts sustained more joint irritation injuries and multiple injuries.

A further area to analyse would be to assess the long-term health effects of training in martial arts. Despite numerous studies advocating the health benefits, incidents of chronic long-term injury, for example osteoarthritis are not readily available. Thus comparing *hard* and *soft* styles of martial arts may be a further direction to study.

Although there appear to be negative aspects relating to the training of martial arts, these would appear limited in comparison to the benefits that may be derived. Such benefits identified in this chapter include the reduction of aggression and depression, while perhaps developing positive personality traits. Yet a tension exists between researchers and the researched. By this, participants may not be aware of the effects from training that researchers have analysed. Indeed, few participants are likely to report that they train for psychotherapeutic elements. Consequently the next subsection will explore the alternate motivations posited by participants to explain why they train in martial arts.

5.5 Participation Motivation

There are numerous studies that indicate the potential benefits derived through training in the martial arts, yet to what extent are these benefits subsidiary to the fundamental reasons for why people start training? A gap exists within the literature whereby studies ascertaining the reasons for starting training and continuing training are more limited. Although Frederick and Ryan (1993)

reported nearly twenty years ago that research on why people participate in sport and exercise has been limited, certainly within the martial arts, there has been a paucity of research. Indeed, Ko *et al.* (2010:105-6) recently stated, ‗there is very little information in the literature regarding the motivation of martial arts participants'.

Konzak and Klavora (1980) interviewed a number of martial art students to assess whether they actually thought that martial art training had significantly influenced them in some way. From their results, 93% of the advanced and intermediate students indicated that training has a positive impact on their lives. From this, 79% of these responded that training had increased their assertiveness, 92% their ability to relax, 93% an increase in self-discipline and 63% a decrease in aggressiveness.

A range of factors have been identified for training in the martial arts. Columbus and Rice (1998) identify factors including self-defence, health, discipline, self-esteem, self-concept, confidence and relaxation. Weiser *et al.* (1995:118-119) similarly listed ‗physical and mental relaxation…control of the mind and body…increased self-confidence and esteem…directness and honesty in communication, assertiveness, ability to emphasise, courage, humility, perseverance, gentleness, respect for others, responsibility, and self-improvement'. Consequently, Fuller (1988) and Konzak and Boudreau (1984) conclude that the martial arts appear to be a form of self-help.

Three specific studies, however, indicate participation motivation as a defining feature of their research into the martial arts: Jones *et al.* (2006), Ko *et al.* (2010), Theebom *et al.* (2008), and Twemlow *et al.* (1996).

Theebom *et al.* (2008:307) highlight a range of participation motives from a sample of twelve respondents who coordinated martial arts groups with socially vulnerable youth. From the semi-structured interviews, 66% (8 out of 12) of respondents noted that interest in the martial arts was the key motivation for

participation. In addition, motivation relating to ‗enjoyment', ‗characteristics of the teacher', ‗self-defence', and ‗to abreact' were noted by 33% (4 out of 12) of the respondents. 25% (3 our of 12) stressed the social contact of ‗being with friends' was important. Theebom *et al.* (2008:309) also report that the coordinators indicated a number of positive effects from youths involved with the programme, noting ‗increased self-control' and ‗discipline' by 75% (9 out of 12) of the respondents, with self-esteem from 58% (7 out of 12). Unfortunately the study only relates the coordinators' perspective: it would have been useful to have gained the responses from the actual students participating in the programmes, which perhaps is the fundamental flaw: to this extent, the question of validity is raised.

Jones *et al.* (2006) conducted research into the demographics of martial artists in the West Midlands, while also asking respondents to complete a 28-item adapted version of the Participation Motivation Questionnaire along with eight questions derived from existing martial arts literature (based on ‗tradition, progression through grades, learning self-defence skills, technical ability of instructors, cost of participating, development of confidence, underpinning philosophy and instructional style', Jones *et al.*, 2006:30).

From their results, the authors draw three key conclusions: (1) that the mind-body-spirit and philosophy said to underpin martial arts participation motivations were not evident as key factors from the questionnaire, although conversely, they do suggest that participants who train for four to eight hours a week do identify with an underpinning philosophy for training. (2) the four factors from the PMQ suggest that affiliation, fitness, skill development and friendship were most important. (3) There was no significant gender or experience difference for the motivational factors.

Taking the third point from Jones *et al.* (2006) in relation to gender, Rhodes, Blanchford and Blacklock (2008) discuss how there is a tradition for research into physical activity to analyse the relation of motivation to both gender and

age, although progress to discuss the lack of a theoretical explanation for such analysis. Indeed, research by Birdee, Wayne, Davis, Phillips and Yeh (2009) did not find any correlation between motivation for training in Tai Chi with age or gender. Indeed, the research by Jones et al. (2006) also fails to indicate a correlation of motivation with gender. Additionally Twemlow et al (2008) reported that martial art training reduces aggression independent of age or gender. As discussed, however, there is a lack of research into martial arts participation to analyse whether motivators differ significantly with gender or age.

Indeed, from a more physical activity perspective, Kilpatrick, Hebert and Bartholomew (2005) indicated that females report weight management as a significantly stronger motivator than males, while males reported challenge, strength and endurance, competition, and social recognition as significantly stronger motivators than females. Indeed, the research by Kilpatrick *et al.* (2005) supports the findings by Frederick and Ryan (1997) that body-related concerns are a more salient participation motive for females than for males. Thus given that a theoretical orientation exists from physical activity, further investigation within the martial arts is warranted.

Although the research by Jones *et al.* (2006) is interesting, it must be noted that their sample was questionable. The sample consisted of seventy-five respondents across eleven clubs, of which there were nine different styles of martial arts represented: Tai Chi, Karate, Kung Fu, Aikido, Jeet Kune Do, British Free Fighting, Taekwondo and Jujitsu. Consequently although broad conclusions can be made from their research to identify trends across a range of martial arts (which in itself is unique given that most research focuses on one style) discussion as to differences between styles would have been useful given the diversity of styles, for example, those that are traditional to those that are modern, or those with emphasis on competition, etc.

One research paper that specifically discusses participation motivation in one style, Karate, is that of Twemlow *et al.* (1996:103) who conclude from their research that students are motivated towards ‗improving themselves or growing in some way'. This conclusion however appears a very broad generalisation as their research focused on asking participants to rate thirteen reasons for training, of which nine are explicitly based on self-improvement. There are also a number of limitations with the study in relation to the structure of the research and their choice of methodology.

From a theoretical perspective, the research by Twemlow *et al.* (1996) lacks a theoretical basis from which they justify their choice of the thirteen statements for their questionnaire, although the areas would appear somewhat related to the broad research literature available on martial arts, as will be discussed later. However, in their conclusion, Twemlow *et al.* (1996) they do relate their findings to the research of others (Donohue, 1991 and Maliszewski, 1992), which similarly provide a range of factors for participation. Yet the correlation between these two authors and the items selected for the questionnaire is not explicit.

Although Twemlow *et al.* (1996) highlight limitations such as the convenient nature of the sample, where the lead researcher was also the instructor, there may well have been an element of ‗reactivity', defined by Robson (2002:172) as ‗the way in which the researcher's presence may interfere in some way with the setting'. Indeed, respondent bias, where participants may have tried to provide responses they thought the instructor/researcher would want to hear may have been evident, which as Robson (2002:233) notes is ‗where respondents won't necessarily report their beliefs, attitudes, etc. accurately'.

A further limitation with the sample is the age range of the participants (five to sixty-three years). Jones *et al.* (2006) question whether the reading ability and comprehension of the questions by young children may affect the reliability of the research.

In light of the research conducted by Twemlow *et al.* (1996), the methodological issues and lack of theoretical basis are of concern. Indeed, it would however be worth exploring their selected questions as part of a wider investigation into a specific and generic sample of martial artists, perhaps in correlation with other measures, to explore the reliability of their questionnaire, given that their questionnaire appears to be the only one available from literature for specific exploration of motivation participation within the martial arts. Further research may thus accept or reject their questionnaire for future studies.

Recently, Ko *et al.* (2010) conducted a detailed study of martial arts participation across a number of martial arts. They concluded that fun, physical fitness and aesthetics were the three most important reasons for why people participate. Additionally, Ko *et al.* (2010:118) report that ‗the results suggest that martial arts participants are also attracted by personal growth' and that ‗personal improvement is the most important benefit of martial arts training'.

5.6 Conclusion

This chapter has provided a review of the sparse research into the martial arts, specifically in relation to participation rates, the perceived benefits of training, negative elements of training and participation motivation.

Participation rates tend to be questionable and range from one in five to one in ten people having trained in the martial arts, although perhaps more significant is the high dropout rates. The benefits of training in the martial arts indicate that psychological elements appear to be significant factors with physiological factors to a lesser extent. However the question was raised as to whether participants have a separate motivation than the research suggests. Indeed, although the research into the psychological benefits of training raised the themes of lowering aggression and depression, while advocating more positive aspects of personality, the psychotherapeutic area appears to be more

significant. Indeed, such notion of personal growth, developing both body and mind, is raised through the literature on participant motivation.

As noted however, such research is difficult to generalise due to the diversity of martial arts, the samples used, etc. Consequently the research focus explored in the methodology chapter will discuss how the participant motivation for training in Wing Chun may be ascertained.

Sects and Violence: Development of an inclusive taxonomy to hermeneutically explore the histo-philosophical motivators for the inception and development of the martial art, Wing Chun Kuen.

S. R. Buckler

Submitted for the award of Ph.D.

2010

Part Two: The Present

CHAPTER SIX:

RESEARCH METHODOLOGY

Without going out the door, know the world.
Without peering out the window, see the Heavenly Tao.
The further one goes
The less one knows.

Tao Te Ching, Chapter 47
(Lin, 2006)

6.1 Introduction

The purpose of this chapter is to provide an overview of the research activity for this thesis, detailing a clear and complete description of the process, to describe how the aim and objectives will be addressed (Rudestam and Newton, 2007). To this extent, Rudestam and Newton (2007) appear to indicate that the chapter should be a systematic, _This is how I did…' collection of methods; however such an approach would ignore the wider issue of methodology, which suggests the way in which the whole thesis has been organised. Indeed, Opie (2004:121) reports that the methodology chapter is more than a descriptive account, stating, _the discussion should start with the aims, and explain how the epistemological stance which has been adopted provides a link between the aims and the practical methodological issue of collecting data'. Similarly, Evans and Gruba (2002:89) highlight the distinction between methodology and methods, whereby _methodology is the branch of knowledge that deals with methods and its application in a particular field of study…indicating how we gain knowledge of the world' and method being the selection of the data collection technique. Creswell and Plano-Clark (2007:4) similarly observe that _methodology refers to the philosophical framework and the fundamental assumptions of research', whereas research design _refers to the plan of action that links the philosophical assumptions to specific measures', finally that methods _are more specific…They are techniques of data collection and analysis'. Yet Creswell and Plano-Clark (2007) highlight the tensions in the way different authors present such discussions, noting that some focus on philosophical assumption, while others emphasise the data collection methods and methods of analysis.

This thesis is unique in that the material assembled is predominantly based on a theoretical model, the proposed taxonomy (Figure 3.1) which has been hermeneutically developed from a histo-philosophical analysis (as discussed in Chapter 1), with the various layers gradually developing and confirming this model through a case study of Wing Chun (Chapter 4). Consequently this thesis is transdisciplinary in nature (Medicus, 2005; Stokols, 2006): there are

historical, philosophical and psychological discussions which lead to the heart of the thesis, the exploration of motivators for the inception and development of Wing Chun. Without such histo-philosophical discussions, the psychological element is moot, explored without reference to a wider context. This is in turn, an example of what Cohen *et al.* (2007) call *complexity theory*, which they promote as a fourth paradigm (normative, interpretive and critical being the existing three paradigms).

6.2 Complexity Theory

Complexity theory recognises that the world does not necessarily operate on a cause and effect model, instead it proposes that ‗phenomena must be looked at holistically' (Cohen, *et al.*, 2007:33). Furthermore, Cohen *et al.* (2007:34) stress that complexity theory is recognised as providing ‗the nexus between macro- and micro-research'. Mason (2008:5) extends this, suggesting that complexity theory provides ‗insight into the nature of continuity and change', highlighting the importance of emergence, whereby, ‗given a significant degree of complexity in a particular environment…new properties and behaviours emerge that are not contained in the essence of the constituent elements, or able to be predicted from a knowledge of initial conditions'.

Morrison (2008:19) specifically reports that ‗complexity theory is a theory of survival, evolution, adaptation and development for survival', which is, in essence the focus of this thesis: how Wing Chun has evolved, adapted and developed.

Morrison (2008:21) suggests that there are three conditions necessary to explain complexity theory: feedback, connectedness and emergence. Feedback is the interaction of elements within a system, whereby although negative feedback regulates the system, positive feedback uses information to evolve and develop, in turn amplifying changes. Connectedness relates to what Capra (1996) refers to as ecosystems, whereby everything is connected. Mason (2008) relates connectedness to nature, whereby ‗nature possesses many

features that organisations crave: flexibility, diversity, adaptability, complexity and connectedness‘. The final aspect of emergence, whereby self-organisation is internally generated as an antithesis of external control. If these elements discussed by Mason (2008) are related to Wing Chun, it is possible to see that the pragmatic techniques are short and simple, thus feedback through previous fighting has resulted in only the useful elements being maintained, keeping what works in different situations, then refining this. Connectedness within Wing Chun may explain how practitioners came together, as highlighted through the Red Junk Opera Company to exchange techniques, working together for perhaps political motivation, and that this in turn relates to an integral self-organisation, which may explain why Wing Chun was kept relatively secret, only being taught within a family lineage.

Although the relationship of complexity theory to Wing Chun may be explained, this in turn raises a key problem which Morrison (2008:29) refers to as ‚a double bind‘:

> *Though it offers an explanation for change and evolution in particular instances and circumstances, it is essentially a post hoc explanation: one can see the hidden hand of complexity theory – the ghost in the machine – working in the present and past only; this limits its prospective utility… it is essentially a descriptive theory, and to move from a descriptive to a prescriptive theory is to commit a category mistake, to mix fact and value, to derive an „ought" from an „is", to commit the naturalistic fallacy…complexity theory is amoral, it only describes – and maybe explains – what happens and has happened.*

Morrison (2008) proceeds to describe further challenges to complexity theory, yet such challenges in turn help provide focus for the development of the paradigm, indicating that this emerging field is one which will continue to evolve in its own right.

Consequently, complexity theory is still in development and can be used to explain findings once they have been produced. Related to this thesis, although the histo-philosophical and the psychological have been explored through prior research in the previous chapters, and in turn, similarly appear to be explained through complexity theory, the issues raised require confirmation. In essence, the issues central to the thesis are to explore why people train in the martial arts, specifically Wing Chun, opposed to explaining to date, non-existent data. Indeed, a range of objectives relating to this thesis have been raised for investigation, and through identifying these objectives, a theoretical framework for the methodology needs to be provided to ensure that data collection is specific to the questions being explored.

In this instance, a methodology has been defined as, ‗a range of associated issues and considerations…which inform your research activities…A discussion of the practical issues you need to resolve to ensure that you are able to gather the specific data you require' (Walliman and Buckler, 2008:203). Consequently, this chapter will now direct to such a ‗range of associated issues'.

6.3 Philosophical perspectives of the methodology

A philosophical element is implicit within the methodology, which as Walliman and Buckler (2008:158) assert, is ‗a conscious stance with regard to the nature of knowledge, its acquisition and analysis, and the quality and certainty that can be reached from it'. To this extent, Creswell and Plano-Clark (2007:21) highlight that ‗worldview and paradigm mean how we view the world and, thus, go about conducting our research', whereby such beliefs are ‗rooted in our personal experience, our culture, and our history'.

Yet as this thesis is exploring the conceptual model (the taxonomy, Figure 3.1), there appears to be a narrowing focus from the group justification through to the personal. Consequently this would relate to ascertaining from a sample their reasons for training in martial arts and comparing with the responses from a Wing Chun sample. From this, a more focused exploration of the group, leading

toward the individual‘s perspective will be ascertained. Additionally, this will also enable a macro-perspective to be compared with the micro, complementing the produced data in providing a richness of the individual‘s qualitative responses compared to those of the group‘s collective quantitative responses. Consequently a paradigm that enables inclusion of these aspects is required.

Creswell and Plano-Clark (2007) provide an overview of different paradigms, outlining the differences between them, summarised in Table 6.1.

Table 6.1: Paradigm differences (adapted from Creswell and Plano-Clark, 2007:22-23).

Post-positivism	*Associated with quantitative approaches, researchers make claims for knowledge based on (a) determination or cause-and-effect thinking; (b) reductionism, by narrowing and focusing on select variable to interrelate; (c) detailed observations and measures of variables; and (d) the testing of theories that are continually refined…Works from the „top" down, from a theory or hypothesis to data to add to or contradict the theory.*
Constructivism	*Associated with qualitative approaches…The understanding or meaning of phenomena, formed through participants and their subjective views…Works from the „bottom" up, using the participants" views to build broader themes and generate a theory interconnecting the themes.*
Advocacy and participatory	*Influenced by political concerns…more often associated with qualitative approaches than quantitative approaches...The methodology is collaborative, with participants serving as active members of the research team, helping to form questions, analyse the data, and implement the results in practice.*
Pragmatism	*Typically associated with mixed methods research. The focus is on the consequences of research, on the primary importance of the question asked than the methods, and multiple methods of data collection to inform the problems under study…The approach may combine deductive and inductive thinking, as the researcher mixes both qualitative and quantitative data.*

Indeed, it is this last paradigm, *pragmatism*, which appears most relevant to this thesis. Pragmatism has driven the research to date through synthesising academic disciplines prior to the psychological focus, towards where the thesis will subsequently focus. Additionally, due to the complex nature of the proposed research phase, an ability to use *what works,* in a pragmatic sense, is required to both generate and verify the theoretical perspective through mixed methods.

This notion of *what works* is echoed by Tashakkori and Teddlie (1998) in that pragmatists make use of any available method, which is the central tenet to mixed methodology: the combining of qualitative and quantitative methods. Indeed, Tashakkori and Teddlie's (1998) assertion that the research question is more important than the method or paradigm, is at odds with Guba and Lincoln's (1994) assertion that research paradigms are more important than research methods.

Ultimately Tashakkori and Teddlie (1998:26) stress that,

> *…pragmatists decide what they want to research, guided by their personal value system; that is, they study what they think is important to study. They then study the topic in way that is congruent with their value system, including variables and units of analysis that they feel are the most appropriate for finding an answer to their research question.*

A number of different paradigms and research approaches were deemed inappropriate in their entirety for this style of research. These are outlined below.

6.3.1 Grounded theory

One of the predominant approaches considered has been grounded theory. Grounded theory is a qualitative research method focusing on systematic collection and analysis of data to construct a theoretical model: as such, the theory emerges from the data opposed to the researcher having pre-existing theories to test (e.g. Braud and Anderson, 1998; Glaser and Strauss, 1967; Robson, 2002). Cohen *et al.* (2007:491) provide additional detail in relation to the conditions of grounded theory:

- *Theory is emergent rather than predefined and tested;*
- *Theory emerges from the data rather than vice versa;*
- *Theory generation is a consequence of, and partner to, systematic data collection and analysis; and*
- *Patterns and theories are implicit in data waiting to be discovered.*

A justification for using grounded theory within this thesis would have been centred on the limited academic research to date on the reasons for training in martial arts, let alone within Wing Chun. Grounded theory is thus useful in new and applied areas to generate theory (Charmaz, 2005; Cohen, Manion and Morrison, 2007; Creswell, 2007; Robson, 2002). Robson (2002:90) provides further justification for grounded theory, noting that it is applicable to ‗a wide variety of phenomena' and ‗systematic but flexible'. However Charmaz (2005:509) questions whether the traditional interpretation of grounded theory is as flexible as it could be, advocating a ‗constructivist' approach which ‗emphasises the studied phenomena rather than the methods of studying it' through the location of the researcher in the research.

A potential problem in considering grounded theory, however, is that a framework (the taxonomy) has already been posited through the introductory chapters of this thesis. As such, this would indicate one of the main problems Robson (2002:192) reports, in that ‗it is not possible to start a research study

without some pre-existing theoretical ideas and assumptions‘. Indeed, Cohen *et al.* (2007:491) warn against targeted pre-reading as it may ‗prematurely close off or determine what one sees‘. Arguably, however, all research is partly heuristic in nature (discussed in Chapter 6.3.3) where there is an implicit drive within the researcher as to what is true, thus a question raised is whether grounded theory can ever start without any theoretical ideas or assumptions. Indeed, if this thesis is assessing the extent to which the taxonomy already presented is valid, then the research is more confirmatory than grounded. Should the taxonomy have derived through the research, then grounded theory would have been more attractive. Of course, grounded theory can utilise documentary research in establishing the theory (as discussed by McGhee, Marland and Atkinson, 2007), yet the question of researcher reflexivity would remain.

According to various authors, grounded theory is continuing to evolve (e.g. Brocki and Wearden, 2006; McGhee *et al.*, 2007; Seaman, 2008). By this, Braun and Clarke (2006) outline different versions of grounded theory, specifically noting the way in which grounded theory is being increasingly used in what they refer to as *grounded theory lite*. Braun and Clarke (2006) discuss that in the *lite* version of grounded theory, procedures are adopted for coding data but without necessarily being directed towards theory development. Indeed, there is specific overlap between the systematic methods for data collection and coding within grounded theory and the more generic qualitative data analysis proposed by Miles and Huberman (1994) (discussed in Chapter 7). Indeed, the systematic development of theory through grounded theory may equally be deemed a process, or method, and a methodology (Brocki and Wearden 2006; Cohen *et al.*, 2007; Robson, 2002; Seaman, 2008).

A further issue in discussing grounded theory is that it tends to be associated with qualitative research, through the inductive nature of the method. Yet there are tensions that exist in either opting purely for a qualitative, or conversely, a quantitative approach. The former lends itself to exploring and interpreting data,

with the latter measuring and quantifying data (Opie, 2004). Yet various authors (e.g. Creswell and Plano-Clark, 2007; Tashakkori and Teddlie, 2003, 2009) argue that such a binary distinction is problematic. One methodology that addresses such concerns, however, is *mixed methodology* as discussed in Chapter 6.4.

6.3.2 Interpretative phenomenological analysis (IPA)

Interpretative phenomenological analysis (IPA) is ‗a qualitative research approach committed to the examination of how people make sense of their major life experiences...it is concerned with exploring experience in its own terms' (Smith, Flowers and Larkin, 2009:1). As such, Smith *et al.* (2009:3) further discuss that when a person is engaged with a major experience, ‗they begin to reflect on what is happening and IPA research aims to engage with these reflections'. Smith *et al.* (2009:21) however broaden the definition of experience, relating it to any ‗particular experiential phenomena [such as] an event, process or relationship'. It is this focus on subjective experience that is paramount to IPA: Lavie and Willig (2005:118) comment that within IPA, it is the individual's perception of an experience which is important and ‗not an objective statement of the condition itself'. Brocki and Wearden (2006:68) similarly note that IPA is concerned with ‗an exploration of participants' experience, understandings, perceptions and views' whereby humans are not deemed ‗passive perceivers of an objective reality'; rather they interpret and understand the world ‗by formulating their own biographical stories into a form that makes sense to them'.

Smith *et al.* (2009:21) discuss how IPA shares the conceptual grounding with Husserl, Heidegger, Merleau-Ponty and Sartre, whereby IPA is ‗an unfurling of perspectives and meanings which are unique to the person's embodied and situated relationship to the world'. Such perspectives are thus generated by participants who are deemed the experts in their own experiences and ‗can offer researchers an understanding of their thoughts, commitments and feelings through telling their own stories, in their own words, and in as much detail as

possible‘ (Reid *et al.*, 2005:20). According to Reid, Flowers and Larkin (2005), the traditional linear relationship between the number of participants and the value of the research is challenged by IPA, specifically whereby ten participants is deemed the upper limit for sample sizes.

IPA is conducted through a sequential method, initially starting with a research question centred on personal meaning and sense-making within a particular context. Such questions are grounded in an epistemological position, whereby the question makes an assumption about what the data can provide (Smith *et al.*, 2009). An example of such questions are provided by Smith *et al.* (2009:47), for example, ‗How does a woman‘s sense of identity change during the transition to motherhood?‘ or ‗How do homeless people describe the impact on their identity?‘ To this extent, IPA is an inductive approach which does not test predetermined hypotheses or prior assumptions (Reid *et al.*, 2005; Smith and Osborn, 2003).

Once a sample has been identified through purposive sampling, in-depth interviews and diaries are suggested as providing a ‗rich, first-person account of their experiences‘ (Smith *et al.*, 2009:56). Transcription of the interviews subsequently progresses towards analysis.

Although Brocki and Wearden (2006:87) state that IPA has ‗been developed as a distinctive approach to conducting qualitative research in psychology offering a theoretical foundation and a detailed procedural guide‘, according to Smith *et al.* (2009), there is no prescribed method for analysing the data. Smith *et al.* (2009:82-103) do however provide a suggested method consisting of six stages:

- *Step 1: Reading and re-reading;*
- *Step 2: Initial noting (descriptive, linguistic, and conceptual comments are added followed by deconstruction);*
- *Step 3: Developing emergent themes;*

- *Step 4: Searching for connections across emergent themes (through abstraction, subsumption, polarisation, contextualisation, numeration, and function);*
- *Step 5: Moving to the next case; finally*
- *Step 6: Looking for patterns across cases.*

The procedural focus detailed above is similar to grounded theory: indeed, according to Smith *et al.* (2009), there is an overlap between IPA and grounded theory in that both have an inductivist approach to inquiry. Smith *et al.* (2009:202) however highlight the difference in that IPA can offer a ‗more detailed and nuanced analysis of the lived experience of a small number of participants' highlighting areas of convergence and divergence between participants. Smith *et al.* (2009:202) however note that grounded theory aims to develop ‗a more conceptual explanatory level based on a larger sample and where individual accounts can be drawn to illustrate the resultant theoretical claim'.

Furthermore, in relation to the hermeneutic focus of this thesis, IPA is deemed by Smith *et al.* (2009:3) to be a double hermeneutic process, whereby ‗the researcher is trying to make sense of the participant trying to make sense of what is happening to them'.

Although IPA would appear an attractive methodology, Larkin, Watts and Clifton (2006:103) however comment that, ‗IPA can be easy to do badly, and difficult to do well' due to the number of testing balancing acts required by the researcher. Smith *et al.* (2009) comment that IPA relies on people being able to verbalise their own experiences.

The decision for not adopting IPA as a methodology within this thesis relates to the assertion by Reid *et al.* (2005), that IPA does not test predetermined hypotheses or prior assumptions. As a practitioner of Wing Chun for over fifteen years, and a martial artist for over thirty, it would not have been possible to ignore assumptions or hypotheses. Furthermore, as a practitioner, researcher

reflexivity on the way in which research participants shared their subjective experience may have been problematic throughout the various research stages: opposed to being inductive, the use of IPA may have been deductive. There is however a methodology that allows the researcher to pursue such internal drivers, that of heuristic research, discussed in Chapter 6.3.3.

6.3.3 Heuristic research

The aim of heuristic research is ‗to provide a comprehensive, vivid, accurate, and essential depiction of an experiences' (Kincheloe and Berry, 2004:266). Additionally, Sela-Smith (2002) comments that the method is used where new territory is being explored and where there is no indication of where the research may lead. The outcome of heuristic research is thus ‗to help the reader appreciate the experience that is being described, [through providing] rich and evocative individual, exemplary, and composite depictions or portraits are prepared' (Kincheloe and Berry, 2004:265). Bowden (1998:47) similarly comments that the strength of the heuristic process is in yielding, ‗perhaps the richest and most satisfying description of an important human experience'.

According to Moustakas (1990:9), ‗the root meaning of -heuristic‖ comes from the Greek word ―heuriskein‖, meaning to discover or to find'. Moustakas (1990:9) discusses how the heuristic approach is ‗a process of internal search through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis'.

Moustakas (1990) extends this description, specifically commenting that heuristic research is a process, one that opens embedded knowledge which is integrated within the person or the people involved with the experience. Within this heuristic process, Moustakas (1990) identifies six stages: initial engagement, immersion, incubation, illumination, explication, and creative synthesis. Despite the six stages advocated, the progress through the stages should not be the focus; similarly the progression is not necessarily linear in nature (Sela-Smith, 2001; Stephenson and Loewenthal, 2006).

Moustakas (1990:13) describes heuristics as a process, a method, and a journey, one that creates a story ‗that portrays the qualities, meanings, and essences of universally unique experiences', consequently the heuristic method is one akin to a personal search. Indeed Sela-Smith (2002:63) discusses how the heuristic process begins ‗with a question or a problem from within', one which has created a sense of unease in the researcher and one they seek to resolve. Sela-Smith (2002:64) thus concludes, ‗the goal of heuristic research is to come to a deeper understanding of whatever is calling out from the inside of the self to be understood'.

Of particular note within the heuristic process is that of immersion, whereby the researcher engages actively within the research process to provide a comprehensive depiction of an experience (Kincheloe and Berry, 2004). This process of immersion is similarly discussed by Moustakas (1990:15) who comments that, ‗through exploratory open-ended inquiry, self-directed research, and immersion in active experience, one is able to get inside the question, become one with it, and thus achieve an understanding of it'. Although the researcher is central to the heuristic process, the use of the participants' voice is equally important (Bowden, 1998; Kincheloe and Berry, 2004; Moustakas, 1990, 1994; Sela-Smith, 2001; Stephenson and Loewenthal, 2006).

Bowden (1998:47) comments that the heuristic process is multi-disciplinary in nature, using data generated from psychology but also ‗other human sciences, from the humanities, from the arts, and from the various spiritual and wisdom traditions'. To this extent, Bowden's (1998) description demonstrates parallels with the bricolage (discussed in Chapter 6.3.4) of using whatever is required to illuminate the research, an aspect similarly commented by Nuttall (2006) and Sela-Smth (2002).

Despite the advantages of the heuristic process in exploring new areas and providing depth of description, there are several limitations identified within the

heuristic process. Fundamentally Moustakas (1990:37) comments that ‗heuristic research is an extremely demanding process' in relation to the continual questioning and checking o the meaning of an experience, the challenges of thinking and creating, the requirements of self-dialogue and self-honesty, and diligence to understand the subtle elements of meaning. Kincheloe and Berry (2004:266) thus state that the process ‗is difficult, lengthy, and consuming'.

Sela-Smith (2002) highlights a couple of paradoxes that exist between the philosophical orientation of heuristics and the actual heuristic process advocated by Moustakas. By this, Moustakas (1990:11) outlines the heuristic process through providing a methodological structure, although comments that ‗the research question and the methodology flow out of inner awareness'. Additionally Sela-Smith (2002) discusses a further paradox: the rules that research participants must adhere to and the contract that is created which includes the relevant time commitment, although this does not adhere to the heuristic process Moustakas advocates, where the process should not be hurried and that a timeless immersion is required by the researcher.

Furthermore, in relation to the research participants, Giorgi (2006:313) comments that according to Moustakas, the coparticipants should have ‗equal footing with the primary researcher'. Yet Giorgi (2006:313) comments, ‗he does not state whether these participants are also trained to assume the attitude of the phenomenological reduction. If not, their descriptions have only the status of empirical inputs. How then do they become phenomenological?'

Moustakas (1994:19) discusses the relationship between heuristics and hermeneutics, whereby the former is solely focused on the understanding of human experience, while the latter utilises ‗how history, art, politics, or other human enterprises account for and explain the meanings of the experience'. Moustakas (1994:19) further comments that ‗...the life experience of the heuristic researcher and the research participants is not a text to be read or interpreted, but a comprehensive story that is portrayed in vivid, alive, accurate,

and meaningful language...The depiction is complete in itself‘. Moustakas (1994:19) continues to state that interpretation does not add to heuristic knowledge, ‗but removes the aliveness and vitality from the nature, roots, meanings, and essences of experience‘.

In relation to this thesis, although the research originally started as an ethnographic study of Wing Chun, the associated immersion required from heuristic research (and indeed ethnography) could not be sustained for a range of professional and personal factors: these included regular weekend work commitments and a sustained absence from engaging with Wing Chun due to injury and resultant reconstructive knee surgery which required a refocus of the research methodology.

6.3.4 Bricolage

A different approach that has been considered was that of the *bricolage*, which on the surface appears synonymous with mixed methodology. According top Kincheloe and Berry (2004) the *bricolage* is a method which uses whatever comes to hand (based on the French *bricoleur* of quilts). Denzin and Lincoln (2005:4) assert that, ‗a bricoleur makes do by adapting the bricoles of the world…using the aesthetic and material tools of his or her craft, deploying whatever strategies, methods and empirical materials are at hand‘. Furthermore, Denzin and Lincoln (2005:317) note that *bricoleurs*, ‗actively construct research methods from the tools at hand rather than passively receiving the ‗correct‘, universally applicable methodologies‘. This is similarly echoed by Kincheloe (2001, 2005). Indeed, as the *bricoleur* of quilts stitches all types of materials together, the same occurs in *bricolage* as research, whereby the researcher ‗stitches together‘, the ‗different voices, different perspectives, points of views, angles of vision‘ (Denzin and Lincoln, 2005:5). Kincheloe (2005:325) points out that such use of *bricolage* is an active process, and that ‗*such conditions negate the practice of planning research strategies in advance*‘.

It could however be noted that the *bricolage* tends to be viewed as a philosophy, one in which *anything goes*. As such, it appears to lack any frame of reference, yet appears synonymous with mixed methodology, in terms of being able to use any method (whether quantitative or qualitative). Consequently, until the *bricolage* is further developed, it would be worth focusing more on mixed methodology.

6.4 Mixed Methodology

The key authors who have produced work on mixed methodology are the partnerships of Tashakkori and Teddlie, also Creswell and Plano-Clark. Although a number of mixed methodology studies have been conducted, the aforementioned authors have produced the defining publications within the field on conducting mixed methodological research.

Tashakkori and Teddlie (2003:ix) refer to mixed methodological research as the ‗*third methodological movement*', (quantitative being the first, and qualitative the second). Creswell and Plano-Clark (2007:1) suggest that ‗mixed methods' or ‗mixed methodology' have predominantly emerged over the past decade, yet collecting and combing qualitative and quantitative data has taken place over many years. They do however note that the ‗notation system, terminology, diagrams and procedures, and challenges and issues' are the more recent features. Indeed, Bergman (2008a:1) similarly highlights that there has been ‗a tremendous increase in popularity [of mixed methodology] in the social, behavioural, and related sciences in recent years'. Furthermore, Bergman (2008b:11) stresses that mixed methodological research, ‗is one of the fastest growing areas in research methodology today'.

In the same way that grounded theory is deemed a methodology and a method (e.g. Brocki and Wearden, 2006; Cohen *et al.*, 2007; Robson, 2002; Seaman, 2008), the terms mixed methodology and mixed methods are used synonymously by authors without specifying the differences. However, according to Creswell and Plano-Clark (2007:5),

> *As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analysing, and mixing both quantitative and qualitative data in a single study or series of studies.*

Furthermore, according to Creswell and Plano-Clark (2007), the central premise of mixed methodology is that it uses both quantitative and qualitative approaches in combination to provide a better understanding of research problems than either approach can provide alone.

In relation to actually mixing the resultant datasets from different methodologies, Creswell and Plano-Clark (2007:6) state that there are three ways this can occur,

> *…merging or converging the two datasets by actually bringing them together, connecting the two datasets by having one build on the other, or embedding one dataset within the other so that one type of data provides a supportive role for the other dataset.*

Indeed, Creswell and Plano-Clark (2007:6) also stress that in terms of convergence, to be a true mixed methodological study, one has to go beyond collecting and analysing qualitative and quantitative data, that ‗they have to be ‗mixed' in some way so that together they form a more complete picture of the problem than they do when standing alone'. This in turn leads to a suggestion that mixed methodological research can involve a single study, or multiple studies (Creswell and Plano-Clark, 2007). Consequently the key purpose for mixed methodology appears to provide this more complete picture. Tashakkori and Teddlie (2008) however elaborate further on the benefits of mixed methodological research by providing seven unique purposes (Table 6.2).

Table 6.2: Seven purposes for mixed methods research (adapted from Tashakkori and Teddlie, 2008:103, Table 7.1)

Purpose	***Description***
Complementarily	Mixed methods are utilised in order to gain complementary views about the same phenomenon or relationship. Research questions for the two strands of the mixed study address related aspects of the same phenomenon.
Completeness	Mixed methods designs are utilised in order to make sure a complete picture of the phenomenon is obtained. The full picture is more meaningful than each of the components.
Developmental	Questions for one strand emerge from the inferences of a previous one (sequential mixed methods), or one strand provides hypotheses to be tested in the next one.
Expansion	Mixed methods are used in order to expand or explain the understanding obtained in a previous strand of a study.
Corroboration / confirmation	Mixed methods are used in order to assess the credibility of inferences obtained from one approach (strand). There usually are exploratory AND explanatory/confirmatory questions.
Compensation	Mixed methods enable the researcher to compensate for the weaknesses of one approach by utilising the other. For example, errors in one type of data would be reduced by the other (Johnson and Turner, 2003).
Diversity	Mixed methods are used with the hope of obtaining divergent pictures of the same phenomenon. These divergent findings would ideally be compared and constrained.

6.4.1 A return to paradigms in relation to mixed methods

In returning to the discussion of paradigms, Tashakkori and Teddlie (1998) provide three main reasons for advocating the use of mixed methodology. First, that the research question is more important than the choice of method or paradigm. As discussed in Chapter 6.3.2, in relation to IPA, Smith *et al.* (2009) report that the research question needs to be grounded in an epistemological position, whereby the question makes an assumption about what the data can provide. Thus within mixed methodology, such constraints do not limit the choice of question. Secondly, Tashakkori and Teddlie (1998) discuss that mixed methodology is more efficient in answering research questions by enabling use of both qualitative and quantitative paradigms. Finally, Tashakkori and Teddlie (1998) comment that pragmatism is central to the philosophical underpinning of mixed methodology, embracing whatever works to answer the research question. This notion of pragmatism is extended by Maxey (2003:85) who states,

> *What is healthy about a pragmatic social science of mixed and multiple methods is the fact that this effort has opened up the languages of social science. It allows a number of projects to be undertaken without the need to identify invariant prior knowledges, laws, or rules governing what it recognised as „true" or „valid". Only results count! Nor do we require a single foundational discourse of „research methodology" to warrant our activities. „Rationality" need not be affixed to a single overarching method of inquiry, nor do we require that the belief in any methods or mixture of methods requires „justification" for the pragmatic interest to win out.*

Greene and Caracelli (2003:100) conclude this eloquently, reasserting Miles and Huberman's comment, that „to the practical pragmatist, all of this philosophical mumbo-jumbo does not get the job done'.

6.4.2 Advantages of mixed methodology

A number of advantages of mixed methodological research have previously been discussed. Additionally, Creswell and Plano-Clark (2007:7-8) state that the key feature of mixed methodological research provides strengths that offset the weaknesses of quantitative and qualitative research, elaborating further that,

> *The argument goes that quantitative research is weak in understanding the context or setting in which people talk. Also, the voices of participants are not directly heard in quantitative research. Further quantitative researchers are in the background and their own personal biases and interpretations are seldom discussed. Qualitative research makes up for these weaknesses. On the other hand, qualitative research is seen as deficient because of the personal interpretations made by the researcher, the ensuring bias created by this, and the difficulty in generalising findings to a large group because of the limited number of participants studied.*

Creswell and Plano-Clark (2007:9) also highlight other advantages of mixed methodological research, for example, that researchers are able to use all data collection tools available, furthermore noting ‗it also helps answer questions that cannot be answered by qualitative or quantitative approaches alone'. Creswell and Plano-Clark (2007:34) further their assertion on the problematic nature of using purely quantitative or qualitative methods: ‗quantitative results are inadequate to provide explanations of outcomes' whereas, ‗qualitative research can provide an adequate exploration of a problem, but such exploration is not enough – quantitative research is needed to further understand the problem'. This is echoed by Axinn and Pearce (2006:24) who suggest that such integration of strategies ‗counterbalances the weaknesses of one method with the strengths of another'. Axinn and Pearce (2006) also highlight an additional strength in relation to the researcher, whereby researcher involvement throughout all stages of research counterbalances the methods where researcher involvement is less common, which in turn enables introspection. A

third benefit Axinn and Pearce (2006) discuss is that mixed methodology enables flexibility within the design and application of the data collection methods, in turn allowing new integrative designs and methods to be utilised and tailored to the specific research question.

Brannen (2008:55) provides additional reasons to advocate mixed methodological research,

- *It presents an opportunity for skills enhancement;*
- *It encourages „thinking outside the box;*
- *It fits with political currency accorded to „practical enquiry" that speaks to policy and policymakers and which informs practice;*
- *It provides opportunities that are occurring with increasing importance paid to cross-national research; and*
- *With the growth of strategic and practically orientated research, it meets the needs of the users and there is an increased emphasis upon dissemination.*

Finally, Morse (2003:195) points out that „the major strength of mixed methods designs is that they allow for research to develop, as comprehensively and completely as possible…the domain of inquiry is less likely to be constrained by the method itself'.

In summary, mixed methodology enables qualitative and quantitative data to be used in a complementary way while enabling all data collection tools to be used. Furthermore flexibility in design can support the pragmatic thinking, in turn providing additional explanation of depth to a research issue.

6.4.3 Limitations of mixed methodology

Despite the many advantages of mixed methods research, Creswell and Plano-Clark (2007:10) indicate that such research is problematic, in that ‗it takes time and resources to collect and analyse both quantitative and qualitative data. It complicates the procedures or research and requires clear presentation to the reader'.

Conversely a different perspective is provided by Bergman (2008a:1) who reports that some critics argue that mixed methodology is seen as a ‗fashion or a fad', which in turn forces ‗many researchers interested primarily in mono method research to integrate some kind of mixed methods component into their research in order to improve the marketability of their project proposal or publication' culminating in ‗simplistic applications' of such a research design. Additionally Teddlie and Tashakkori (2003a:3-4) similarly report, ‗mixed methods research is still in its adolescence in that scholars do not agree on many basic issues related to the field'. By this, Teddlie and Tashakkori (2003b:34-35) highlight,

- *That different criteria are used… in defining typologies of mixed methods research designs;*
- *There is confusion between the description of data analysis and the interpretation of results;*
- *There is divergence of nomenclature; and*
- *It is not always possible to predict which of the three research designs [triangulation, complementarily and expansion] might occur at the end of a mixed methods study.*

Bryman (2008) however raises a range of associated issues related to the poor justification for use of mixed methodology, stating that the extent to which methodology and data are mixed is often under-explained. Bryman (2008:99) concludes that integration in mixed methodological research ‗is often not achieved and is difficult to do'.

Consequently it would appear that there is debate as to the practical nature of mixed methodology. One could argue that this is due to its infancy of the research that mixed methods research may not be suitably justified at its inception or through the research, also the purported difficulty in conducting such research. Such issues in relation to this thesis are discussed below.

6.4.4 A Resolution? The use of mixed methods in this thesis

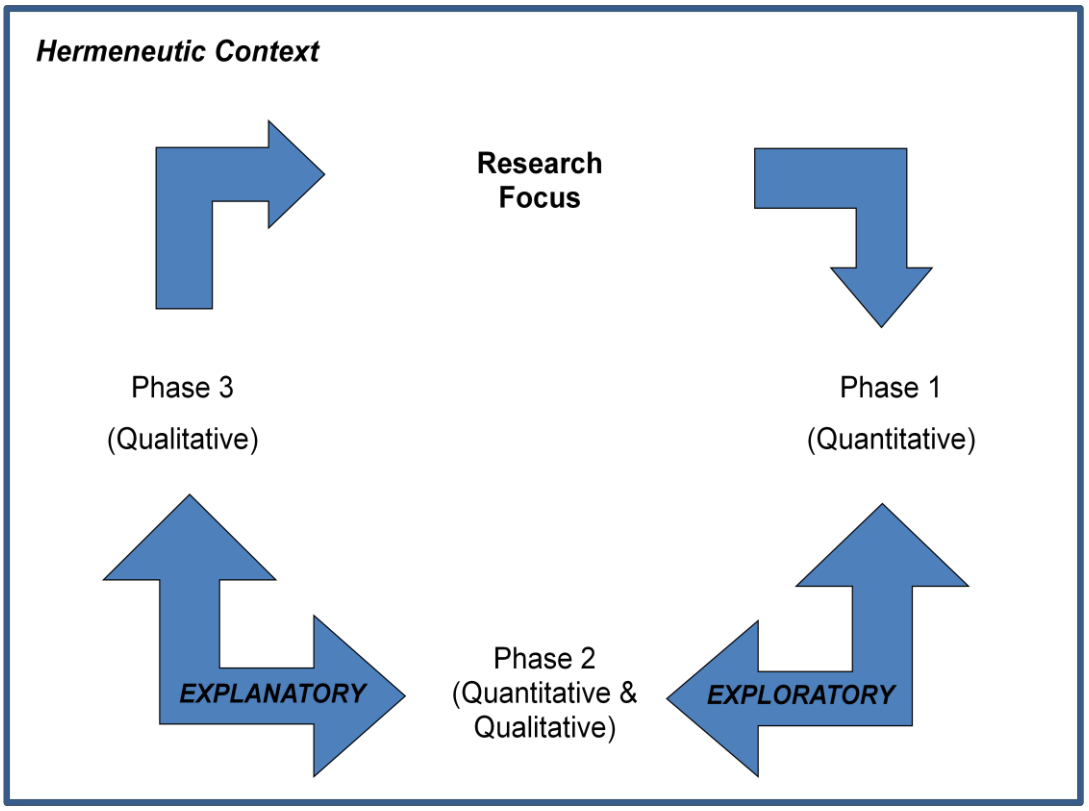
Tashakkori and Teddlie (2008:102) attempt to resolve such issues as raised by Bergman, noting that the quality of a mixed methodological study ‗is directly dependent on the purpose for which the mixing of approaches was deemed necessary in that study'.

There are a number of mixed methodological designs, at least forty, as indicated by Tashakkori and Teddlie (2003), although Creswell and Plano-Clark (2007:59) have limited these to twelve, with the four major types being, ‗the triangulation design, the embedded design, the explanatory design and the exploratory design'. Indeed, even recently, additional designs have been discussed (e.g. Teddlie and Tashakkori, 2009). Creswell and Plano-Clark (2007) suggest that a person should fit their study to conform with an established design, although Teddlie and Tashakkori (2009:163) differ, pointing out that, ‗it is impossible to enumerate all possible MM [mixed methodology] designs…you should look for the most appropriate or single best available research design, rather than the ‗perfect fit'. You may have to combine existing designs, or create new designs, for your study'.

Indeed, such a new design is proposed for this thesis to ensure full exploration of the aim and objectives. As such, the histo-philosophical discussion of the martial arts has resulted in the production of a taxonomy. The taxonomy indicates that combat systems have an integral philosophy and such a philosophy may evolve to encompass a transformatory orientation. The taxonomy has been explored in relation to Wing Chun, although further

investigation, by assessing the motivation for training would help ascertain the validity of the taxonomy. Such investigation of motivators across a large martial art population compared to a large Wing Chun population would thus indicate participant motivation, in turn providing themes for further exploration. All of this is set within the hermeneutic context, defined in Chapter 1.4. Consequently Phase 1 of the research is purely quantitative in nature to *explore* if any themes are evident (Figure 6.1).

Figure 6.1: The 360 degree mixed method approach.



Should any specific themes be evidenced from the exploratory Phase 1 of the research, further exploration within one specific Wing Chun association would be warranted, given the discussion by Jones *et al.* (2006) in Chapter 5. A further justification for focusing on one association is that associations can differ in emphasis within the same style: although Wing Chun techniques may look similar between associations, subtle permeations in training mentalities, or

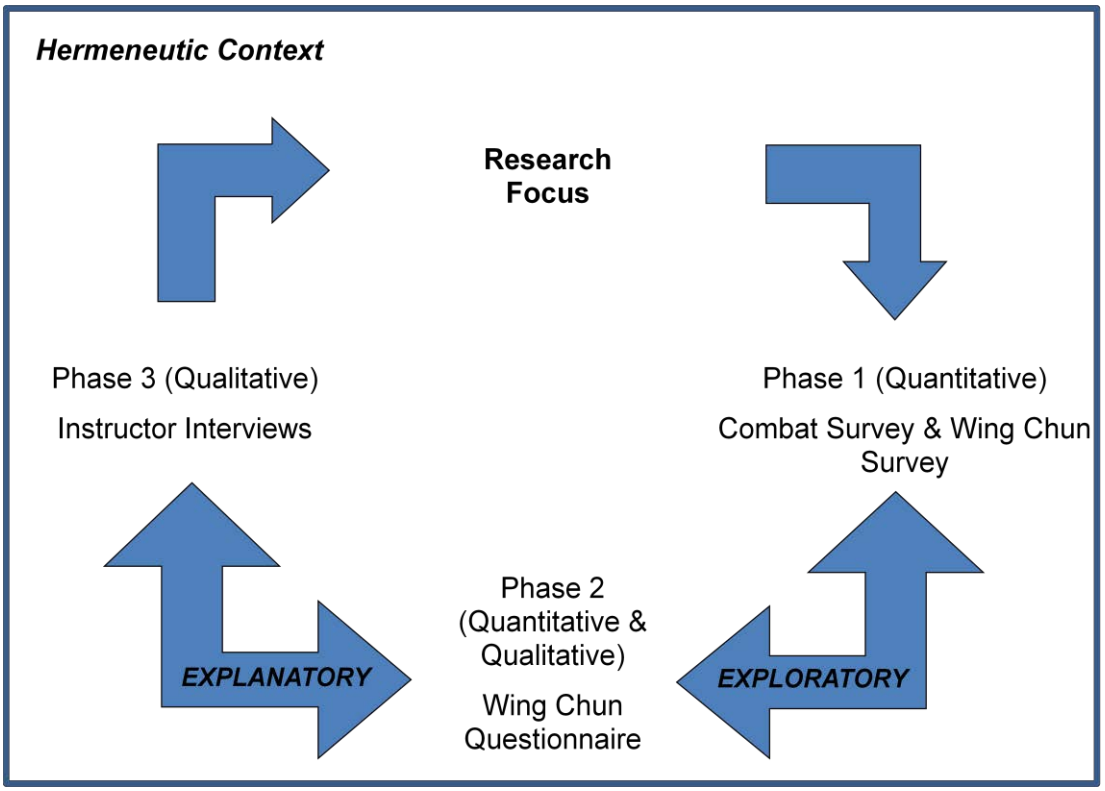
advocating a greater competitive or pragmatic emphases, etc. may be evident. Consequently, Phase 2 of the research utilises the same quantitative tools, although also contains a qualitative element to explore whether participants share a unified philosophy.

Themes identified in Phase 2 of the research will subsequently inform Phase 3, a purely qualitative focus in an attempt to ***explain*** the themes generated. The results from Phase 3 can subsequently be related back to the taxonomy to ascertain whether it requires revision.

This 360 degree approach is unique: it has not been utilised previously within mixed methodology, although makes used of Creswell and Plano-Clark's (2007) exploratory and explanatory designs. Additionally, the use of purely qualitative, purely quantitative, and a mixture of both, demonstrates the integration of mixing methods to illuminate an issue, thus negating issues of simplistic applications (e.g. Bergman, 2008a), under-explanation (e.g. Bryman, 2008) and the actual true integration of mixed methodology (e.g. Bryman, 2008).

Figure 6.2 provides additional detail in the stages and how they relate. By this the *mixing* of the methods occurs in the interpretation, where one method is used in conjunction with another, to produce a greater interpretation than the parts alone. This leads to two interpretations (exploratory and explanatory), both of which will inform a subsequent final interpretation.

Figure 6.2: The 360 degree mixed method approach applied to the thesis.



There are several limitations to the approach that has been adopted. Foremost is that this would appear complex, indeed Creswell and Plano-Clark (2007) warn against making research overly complicated, that research should be just limited to one model. However this in turn provides a justification for adopting a mixed methodological approach in being able to explain and explore issues relating to the theoretical basis where little, if any, research exists (specifically in relation to Wing Chun).

Through extending the research in this thesis, this enables a 360 degree approach which may in turn demonstrate that mixed methodology could be developed in a way to demonstrate integral validity, whereby issues that are identified are then *fed back* into the research cycle to assess if a model or theory may be sustained.

CHAPTER SEVEN:

RESEARCH PHASES

Tao produces one
One produces two
Two produces three
Three produce myriad things.
Myriad things, backed by yin and embracing yang,
Achieve harmony by integrating their energy.

Tao Te Ching, Chapter 42
(Lin, 2006)

7.1 Introduction

As detailed in Chapter 6.6.4 and Figure 6.2, three research phases adhering to the 360 degree mixed method approach are adopted to assess the validity of the proposed taxonomy. Each research phase is explored in detail within this chapter, specifically discussing the method of generating data, the way in which this data will be analysed, the corresponding results and interpretation followed by subsequent conclusions.

7.2 Selection and description of methods

Swetnam (2000:62) suggest that it is best to avoid ‗wasting valuable time in complex descriptions of methods that have been chosen for reasons which are patently obvious… concentrate on the selected style and explore its potential advantages and disadvantages as they relate to your study'. Consequently the three research phases will be elaborated in a little more detail, conforming to the same format for each in order to provide an overview of how the research was conducted,

- Description: this section details the research instrument;
- Advantages: outlines the justification for selecting this instrument;
- Limitations: potential limitations with the research instrument and discussion about how the limitations may be negated;
- Reliability/validity: how the data collection procedure is deemed both valid (measures what it claims to measure) and reliable (that replication of the instrument with a different sample would produce similar results);
- Sample: a description of how the sample was selected;
- Ethical information: what issues may impact on the sample? How will they be protected? How will the research keep protected?
- Method(s) of analysis: how will the data be analysed detailing the approach adopted; and
- Presentation of results: how the results will be presented for future ease of reference.

7.2.1 Rationale and orientation for the presentation of results

Authors differ in what should be presented and how within the results section. Fundamentally Evans and Gruba (2002:105) highlight that the results ‗should inform the reader'. Oliver (2008) clearly states that no matter how the results are presented, there should be a transparent strategy for the selection of data represented, and that this is explained. In relation to inferential statistics, Oliver (2008:130) reports that the ‗computed value of the test statistic, the degree of freedom and an indication of the level at which the statistic is or is not significant'. Refining this further, Evans and Gruba (2002:108) suggest that the only results that need reporting are those that test hypotheses or that demonstrate ‗something quite striking outside original thinking'. Evans and Gruba (2002:105) do however suggest that enough of the data is included in an appendix for the reader, to demonstrate how the data was collected, how it was processed, and how it was condensed.

Thus, according to various authors the amount of information to portray in the results chapter is problematic (Dunleavy, 2003; Evans and Gruba, 2002; Oliver, 2008): this specifically applies to a transdisciplinary thesis. Sources that discuss mixed methodological presentation of results are noticeably limited in their discussion of how results should be presented , similarly in discussion the implications of findings (e.g. Bergman, 2008; Creswell and Plano-Clark, 2007; Tashakkori and Teddlie, 1998; Tashakkori and Teddlie, 2003: Teddlie and Tashakkori, 2009).

Consequently Dunleavy (2003:159-160) provides alternate guidance on the presentation of results: he refers to this as the ‗need to know criterion', additionally asking ‗what will my readers need to see or need to know in order to accept the conclusions of my analysis?' Dunleavy (2003) progresses to highlight that ‗if different types of readers have strongly divergent needs then you need to segment them'. From this, Dunleavy (2003:159) suggests that the importance is stressed on indicating the location of the relevant information for different readers; that the main text should provide ‗fairly accessible charts and

tables, and only summaries of your detailed analysis results', making use of detailed appendices as appropriate. Consequently a layered approach has been adopted for the differing nature of readers, whereby the quantitative and qualitative analyses provide an informed overview within the thesis making appropriate use of appendices should the reader wish to explore in greater detail the primary data and subsequent analysis. This is explained in further detail within each phase. A brief orientation to the research phases and the way in which they have been analysed are detailed below.

7.2.2 Stages of analysis: Phase 1 Combat Survey and Wing Chun Survey (Quantitative)

For Phase 1, the analysis and interpretation of the various measures used within the two international online surveys are explored. The first survey, *Combat Survey* (see Chapter 7.3), was distributed internationally across a generic range of martial artists (excluding Wing Chun participants). This survey consisted of demographic information, Twemlow, Lerma and Twemlow's (1996) questions, and Markland and Ingledew's (1997) Exercise Motivation Inventory (EMI-2). This sample will be synonymously referred to as a *martial arts sample*, or *martial arts participants* (MA). The second online survey, *Wing Chun Survey*, was distributed nationally and internationally to a generic range of Wing Chun participants. The survey was identical in format to Combat Survey but targeted to a Wing Chun population. This sample will be synonymously referred to as *an international Wing Chun sample*, *or international Wing Chun participants* (WCS).

The analysis will initially assess the reliability of the measures used within the research, the factors identified by Twemlow, Lerma and Twemlow (referred to as the TLT) which identify different reasons for martial arts participation, and exercise motivations identified by the EMI-2. The analyses will proceed to discuss gender differences and motivation for training followed with an analysis of length of time training and how this relates to the motivation.

Although results from both the Combat Survey and Wing Chun survey will be analysed separately, further statistical analysis will be conducted to explore whether there are differences between reported participant motivation for training.

7.2.3 Stages of analysis: Phase 2 Wing Chun Questionnaire (Quantitative and Qualitative)

The analyses for Phase 2 initially explores the correlation between gender and motivation, then time in training against motivation, using the same measures as outlined in Phase 1. Data was collected using a paper-based questionnaire with a local Wing Chun Association. This sample will synonymously be referred to as *Wing Chun participants* or *Wing Chun Association*.

The Wing Chun Questionnaire incorporated a section for participants to qualitatively elaborate on concepts related to their understanding of a Wing Chun philosophy. Subsequent content and thematic analysis will enable the exploration of relevant philosophical themes for further discussion and exploration in the third research phase.

7.2.4 Stages of Analysis: Phase 3 Instructor Interviews (Qualitative)

A series of instructor interviews within one club within the Wing Chun Association will explore themes from the second research phase in an attempt to explain findings. The responses generated from the interviews will be analysed in accordance to Miles and Huberman‘s (1994) method for qualitative data analysis of data reduction through use of coding, data display and conclusion drawing/verification, which is discussed in more detail in Chapter 7.11.5.

7.2.5 Ethical approval

In adherence to the University of Worcester ethical procedures, all phases of the primary research were subjected to scrutiny before approval. Initially the actual focus for the thesis and proposed research phases progressed through the Research Degrees Board procedures to ensure the thesis was viable. Subsequent completion of the University‘s *Ethics Approval Form* before submission to the relevant institutes and Graduate Research School approved each of the research phases. Specific discussion about the ethical considerations and how these affected the sample populations are discussed in the proceeding research phases.

PHASE 1:
ONLINE SURVEYS

International Martial Arts Sample

International Wing Chun Sample

7.3 Description

The first research phase consisted of developing an online survey to ascertain why people train in the martial arts compared to Wing Chun. This relates to the first phase of Figure 6.2 in order to *explore* the proposed taxonomy. The justification for using the online survey was to enable a wide response rate to tentatively explore reasons on a national and international scale, in the hope of identifying themes for comparison between the different samples. Consequently, a survey was developed which in turn was used with two samples concurrently. The questionnaire included the following areas with the associated response format.

7.3.1 Section 1: Background Information

- Demographic information:
    - Gender, Age, Ethnicity,
    - Country of Residence, Town of Residence,
    - Highest Educational Level Achieved (drop-down list)
    - Employment Status, (If employed further questions on ‗*Industry in which you work*' and ‗*How would you classify your occupation?*') All three questions were from a drop-down list based on the ISO occupational codes.

7.3.2 Section 2: Your Reasons for Training in the Martial Arts

- What was your main reason for taking up training in the martial arts?
    - This was based on Twemlow, Lerma and Twemlow's (1996) questionnaire, where radio buttons allowed for one response only.
    - The questionnaire consisted of a series of a list of reasons for martial arts participation: an aggression outlet; competition and tournaments; fun/something to do; improved self-confidence; meditation; movies; physical exercise; self-defence; self-discipline; spiritual practice; sport; to be more like a special or famous person; to be more like someone wants you to be.

- How important are the following as reasons for training?
    - This was similarly Twemlow, Lerma and Twemlow's (1996) questionnaire (referred to as the TLT) previously discussed, with a rating scale where 1= Extremely negative influence, 2= Very negative influence, 3= Negative influence, 4= Positive influence, 5=Very positive influence and 6=Extremely positive influence.
- What benefits do you feel that training in the martial arts has provided?
    - This contained three open-comment boxes for responses, where participants were invited to place benefits in rank order (where 1 was the most important benefit).
- Are there any negative aspects that you have experienced in the martial arts?
    - This contained one open-comment box.
- To what extent have the martial arts had a positive impact on your life?
    - This was related to Konzak and Klavora's (1980) research which asked participants whether martial arts training had a significant impact on their life.
    - This was based on a five point rating scale ranging from no significance, to moderately significant, to very significant.

7.3.3 Section 3: Martial Arts Background

- How many years in total have you been training in the martial arts?
    - Drop down list.
- What type of martial art do you study? (If you study more than one, please select your predominant style)
    - Drop down list.
- How many years have you been practicing this martial art?
    - Drop down list.
- What other martial arts have you practiced? (Please provide details in the box, i.e. style, years training, grade achieved)

7.3.4 Section 4 – EMI-2

- This final aspect of the survey used Markland and Ingledew's (1997) Exercise Motivations Inventory (referred to as EMI-2) to explore the key reasons for people training in the martial arts. This measure is exercise specific, and not martial art specific, which means that the results encompass generic areas. Yet the reason for its inclusion is to provide some insight into the extrinsic and intrinsic reasons for training from an established questionnaire.
- The EMI-2 assesses fourteen specific areas: stress management; revitalisation; enjoyment; challenge; social recognition; affiliation; competition; health pressures; ill-health avoidance; positive health; weight management; appearance; strength/endurance; nimbleness.

Two questionnaires were developed concurrently: in essence, they were the same questionnaire but one for the general martial arts population (Appendix I), the other specifically for Wing Chun practitioners (Appendix II), to enable a direct comparison of results. In order to reach as many respondents as possible, both questionnaires were placed online.

7.3.5 Internet Surveys

Hewson, Yule, Laurent and Vogel (2003:43) provide a term for the use of the internet in developing and deploying surveys, that of 'internet-mediated research (IMR)'. Furthermore, Hewson *et al.* (2003:42) assert that, 'the questionnaire is the most obvious, easily adaptable took for use in Internet-mediated research, and it is certainly the most widely used to date'. Cohen *et al.* (2007) similarly highlight the increasing importance of internet-based research methods, although they stress the importance of creating a simplistic questionnaire that does not appear overly produced. To this extent, thirty-five online survey websites were assessed in order to ascertain the most useful. (e.g. coolsurveys.com, infopoll.com, instantsurvey.com, statpac.com, etc.). The deciding criteria used to evaluate each consisted of the following questions,

- How many surveys could be devised?
- Was there a limit to the number of respondents?
- Was there a range of question formats?
- Was the visual design appealing?
- How easy would it be to access and use data?
- How easy would it be to distribute the questionnaires?
- How easy would it be to design and develop the questionnaire?
- Cost?

From the criteria, two comparable online survey websites, Survey Monkey and Zoomerang were identified: the latter was selected due to its increased functionality, specifically the ability to easily export results into statistical packages.

Cohen *et al.* (2007) report several factors to consider in devising an online survey, for example, avoiding too many open-ended questions, also avoiding *check-all-that-apply* lists (as respondents tend to select those at the top of a list, while ignoring the lower choices). Further guidance by Cohen *et al.* (2007) relates to keeping the introduction to a minimum, while also avoiding presenting a long list of instructions, furthermore keeping sentences short, while also providing an indication as to where the respondent is with the questionnaire, so that respondents are aware of how close they are to completing it. Additional aspects specified by Cohen *et al.* (2007) are to ensure instructions are placed next to the item to inform respondents of how to respond.

Hewson *et al.* (2003:83) provide additional guidance on developing online questionnaires, specifically ‗to strive for simple, clear layouts that closely resemble paper survey formats, and to pilot and modify the survey instrument in order to test for factors like consistency between different browser formats‘.

7.3.6 Advantages

There are a number of advantages for using online questionnaires: Cohen *et al.* (2007) and Hewson *et al.* (2003) identify that the internet can increase the time- and cost-efficiency of the research though reducing the need for hard copies of materials and the associated costs with data collection (for example postage).

In terms of sampling, Cohen *et al.* (2007) and Hewson *et al.* (2003) suggest that IMR can be used to target a wider audience than traditional postal surveys, thus enabling cross-cultural research. Indeed, the authors similarly advocate IMR in that respondents are more likely to complete such questionnaires due to the novelty value and that respondents may also complete the questionnaire in their own time.

An additional advantage of using an online survey, specifically through use of a survey provider, such as Zoomerang, is that the results are recorded in a format that may be downloaded into a statistical package (e.g. Microsoft Excel or Statistical Package for Social Scientists, SPSS), opposed to manually entering the data for each response.

7.3.7 Limitations and how they are minimised

Use of the internet to access a research sample has frequently been discussed as problematic in that there is an exclusive self-selecting, biased sample: indeed Hewson *et al.* (2003:26) report that such samples have been deemed to be ‗primarily well-educated, high-earning, technologically proficient males working in the computer, academic or other professional fields'. Such a sample can lead to a skew in data with problems concerning the representativeness of the sample and in turn, the validity of the data (e.g. Schmidt, 1997). Hewson *et al.* (2003) however argue that as time has progressed, ‗a vast and diverse section of the general population' now have internet access. The growth of e-technologies and computer ownership has resulted in the diversification of samples to a greater extent, yet it must be noted that the sample is still self-selecting. Hewson *et al.* (2003:31) thus conclude that the potential of internet

surveys outweighs the risks due to the possibility of ‗reaching a vast number of research participants from all over the world cheaply and time-efficiently'.

In pragmatic terms, Hewson *et al.* (2003:83) suggest that internet surveys are more time-consuming than paper and pencil versions, similarly that internet users ‗may be less inclined to spend a long time completing a web survey due to the temptation to go and explore other pages on the Web', which of course, may be extended to those wanting to respond to the next e-mail in their inbox.

Cohen *et al.* (2007) cite several disadvantages to online questionnaires, although many of these may appear to have been resolved through time and technological advances. For example, ethical issues can be integrally planned for in the development stages; technological problems, such as low bandwidth, of use of Java or Applets (which take time to load) are not an issue with the selected online software used in this research; respondents unfamiliar with the internet are probably lessening; layout and design issues are subsumed through the selected online software; finally, issues of providing instructions (that may be unclear or misunderstood) can be considered in the design stages. Indeed, the issues (and resolutions) listed by Cohen *et al.* (2007:231-235) provide a comprehensive series of issues for someone attempting to devise an online questionnaire for the first time.

7.3.8 Reliability and validity

As Hewson *et al.* (2003:44) assert, ‗in any piece of research, ensuring both reliability and validity of data is of prime importance', specifically indicating that the control the researcher has is reduced. By this, Hewson *et al.* (2003) discuss the judgment made by a respondent is indeterminable and question whether the responses are genuine and sincere, also the conditions under which the respondent answered (if they were drunk or distracted, etc.) Yet Hewson *et al.* (2003:44) specifically point out that ‗some studies have already indicated that Internet-based procedures give results comparable to non-Internet procedures', thus suggesting that the issue of reliability is negated.

The validity of an internet survey is very much dependent on the same factors used to develop a standard paper-based questionnaire, as will be discussed later in this chapter.

7.3.9 Population sample and ethical considerations

Hewson *et al.* (2003:36) state that internet research ‗is based overwhelmingly on the use of volunteer samples' specifically that non-probabilistic samples are recruited through posting announcements to a selection of newsgroups, of through placing announcements on websites. Consequently, the issue of generisability is raised, whereby such announcements are likely to ensure a particular type of user will engage that can lead to bias, as previously discussed.

A further issue is raised by both Cohen *et al.* (2007) and Hewson *et al.* (2003:38) relating to the sampling frame: ‗How does the researcher know how many people saw the announcement? What types of people saw the announcement?' Research by Witmer *et al.* (1999) report that whereas paper-based surveys can vary in response rate from between 20% and 50%, they suggest that internet survey response could be 10% or lower. This is echoed by Smith (1997) who suggests that there may be a response rate of about 1.25% for internet surveys advertised in newsgroups, increasing to 13.3% for surveys e-mailed to participants directly. Cohen *et al.* (2007) similarly note that e-mail surveys tend to attract a greater response rate than web-based surveys, furthermore suggesting that if e-mails are personalised and follow-up reminders are sent, response rates can be improved further. Consequently, the sampling frame is easier to identify if the number of e-mails sent are recorded. In addition, newsgroups and discussion boards tend to list the number of people who have viewed a posting, thus the sampling frame is perhaps less of an issue as suggested by Hewson *et al.* (2003).

In relation to this phase of the research, it has been noted that the use of IMR was designed to be a tentative exploration of the reasons for why people train in

the martial arts compared to Wing Chun in order to identify possible themes for future research. As the two samples identified were to be correlated, the sampling bias for one group would probably be similar for the other, thus a direct comparison could be made of a similarly self-selected group. However in an attempt to further negate sampling bias, alternate methods were employed:

1) Online newsgroups (mid-2005)

   Notifications were placed on *Martial Arts Planet* within the *Wing Chun* discussion board and the *general* discussion board, asking people to visit a specific website which gave background to the research, while also inviting participants to take part in the questionnaire.

2) Wing Chun conference (November 2005)

   A conference paper was presented at the *Second International Ving Tsun [Wing Chun] Athletic Association Conference* in Shatin (Hong Kong) to raise the profile of the research and to ask attendees to visit www.wingchunsurvey.com (now closed). The conference was attended by over 800 Wing Chun practitioners globally. Unfortunately due to the lack of technology (despite being previously confirmed), the PowerPoint which was presented in both English and simplified Chinese, could not be operated. Furthermore, no translator was available to translate the presentation. Additionally the conference was not really the ideal place to raise the profile of such research as it did not have an academic focus.

3) Publication in martial arts media (2006-2007)

   Three mainstream British martial arts publications ran a brief article relating to the research, asking for volunteers to visit www.combatsurvey.com (now closed). These were: *Combat*, *Martial Arts Illustrated*, and *Qi and Qigong*.

As noted two websites were designed, each providing participants with an overview of the research focus, while also identifying how ethical issues would

be addressed (Appendix III), the theoretical background to the research and my contact information. As Hewson *et al.* (2003:42) point out, by placing the questionnaire on a website, the advantage is ‗that once the site has been constructed…all that remains to be done is sit and wait for data to come in'.

Further ethical considerations related to ensuring informed consent: by this, if the person did not want to engage with the research, they only needed to close their web-browser to end the survey. Any partial responses were excluded from the data analysis. This in turn leads to another ethical consideration, that of data protection. At no point were respondents asked for personally identifiable information (for example, name or e-mail address). Results were kept confidential through the online survey software (although there is an option to enable any participants to view the summary of results). Furthermore, when the results were downloaded, they were converted to numbers, again ensuring that demographic information was coded and less readily identifiable. Finally, all data was kept on one securely encrypted flash drive which required a letter and number combination to access.

Participants were invited to use the *contact information* link on the website should they have wanted to receive a transcript and interpretation of their results, providing they answered a few demographic questions to identify the specific data from the results. The survey software selected (Zoomerang as discussed in Chapter 7.6.2) ensured that results could be downloaded directly into the Statistical Package for Social Scientists (SPSS), and from this, a report could be quickly generated and e-mailed to anyone requesting their results or debriefing about the research.

7.3.10 Method(s) of analysis and presentation of results

As previously discussed, the purpose for this stage of the research was an initial exploration of key themes that may arise from an international general martial arts population and an international Wing Chun population in relation to motivators for training. The motivators were explored in relation to gender and training duration (length in time in years).

7.3.11 Population sample

For Combat Survey (which assessed an international population of martial artists, excluding Wing Chun), *N*=209, male = 90% (*N*=188), female = 10% (*N*=21). The years spent training ranged from 1 to 37, *M*=10.45, SD=8.86.

For Wing Chun Survey (which assessed an international population of Wing Chun participants), *N*=176, male = 94.3% (*N*=166), female = 6.7% (*N*=10). The years spent training ranged from 1 to 30, *M*=7.22, SD=6.47.

7.3.12 Initial Analyses

An initial series of analyses were conducted on the two measures used within the first two phases of the research.

Twemlow, Lerma and Twemlow's (1996) did not indicate internal reliability statistics for the questions used in their questionnaire. Based on the research in this thesis, the Cronbach alpha coefficient (used to assess the reliability of a measure) was .773 based on the sample of 422 participants (general martial artists, *N*=209, international Wing Chun practitioners, *N*=176; Wing Chun Association practitioners, *N*=37). This indicated that the scale could be considered reliable (generally an alpha coefficient above .7 is deemed reliable, Loewenthal, 2001; DeVellis, 2003; Pallant, 2005; Rust and Golombok, 2009).

For the EMI-2, Ingledew, Markland and Medley (1998) reported a Cronbach alpha coefficient of .69 upwards. Based on the research in this thesis, the

Cronbach alpha coefficient was .954, indicating that the scale could be considered reliable as a measure.

7.3.13 First stage of analysis

The first stage of analysis consisted of exploring whether there were gender differences in relation to training motivation with the individual samples. Training motivation was assessed through the TLT and EMI-2. This was achieved through subjecting the data to the relevant statistical analyses described below. (Appendix IV provides the comprehensive statistical analyses. The relevant statistical analysis within this chapter is thus correlated with the relevant statistical analysis in Appendix IV. For example, Statistical Analysis 1 refers to Appendix IV: Statistical Analysis 1.)

As previously discussed in Chapter 5.5, gender is often discussed in relation to physical activity motivators yet without a theoretical explanation for such analysis (Rhodes *et al.,* 2008). As noted, research into the martial arts are divergent in their findings in relation to gender, with the proposal that additional, detailed research is warranted given the findings by Kilpatrick *et al.* (2005) and Frederick and Ryan (1997) into physical activity motivation, also the lack of research into martial arts and motivation.

Given that there were differences in the size of the sample for males and females, the non-parametric Mann-Whitney U-test was selected for the first stage of analysis. A non-parametric test makes fewer assumptions about the data in relation to its distribution, although such parametric tests are deemed less powerful than parametric tests (e.g. Brace, Kemp and Snelgar, 2003; Pallant, 2005; Tabachnick and Fidell, 2007).

The Mann-Whitney U-test is thus a non-parametric alternative to the parametric independent samples t-test, which assesses for significant differences between two groups (in this case male and female). However it compares the median opposed to the mean, to evaluate whether the ranks differ significantly between

the two groups (Haslam and McGarty, 2003; Brace *et al.* 2003; Pallant, 2005). If the median is less than .05 ($p<.05$), the result is significant. From this, the means for the two groups can be investigated in order to identify the group with the higher mean (Pallant, 2005).

Statistical Analysis 1 details the Mann-Whitney U-test for general martial artists, while Statistical Analysis 2 details the Mann-Whitney U-test for the international Wing Chun population. The results are summarised in Table 7.1.

Table 7.1: Mann-Whitney U-Test analysing training motivators against gender for an international martial arts sample and an international Wing Chun sample.

		INTERNATIONAL MARTIAL ARTS						INTERNATIONAL WING CHUN				
Measure	**Factor**	**Mann-Whitney *U***	**Z**	**Asymp. Sig. (2-tailed)**	**Mean *Males* (N_1=188)**	**Mean *Females* (N_2=21)**		**Mann-Whitney *U***	**Z**	**Asymp. Sig. (2-tailed)**	**Mean *Males* (N_1=166)**	**Mean *Females* (N_2=10)**
TLT	**Aggression**	1658.5	-1.303	.193	103.32	120.02		800	-.199	.842	88.68	88.50
	Compete	1893	-.318	.751	105.43	101.14		823	-.046	.963	88.46	89.20
	Fun	1648.5	-1.295	.195	103.27	120.50		718.5	-.741	.459	89.17	77.35
	Self - confidence	1329	-2.602	.009	101.57	135.71		701.5	-.864	.388	87.73	101.35
	Meditation	1809	-.662	.508	105.88	97.14		729	-.671	.502	89.11	78.40
	Movies	1907	-.263	.792	105.36	101.81		821.5	-.056	.955	88.45	89.35
	Physical exercise	1863	-.464	.643	105.59	99.71		797	-.221	.825	88.30	91.80
	Self - defence	1834.5	-.597	.551	105.74	98.36		736	-.221	.825	89.07	79.10
	Self - discipline	1794	-.731	.465	105.96	96.43		703.5	-.870	.384	89.26	75.85
	Spiritual practice	1723.5	-.984	.325	106.33	93.07		828	-.013	.989	88.51	88.30
	Sport	1625	-1.355	.175	103.14	121.62		625.5	-1.345	.179	87.27	109.00
	Famous	1766	-.871	.384	106.10	95.12		787	-.295	.768	88.24	92.80
	Someone wants	1871	-.468	.640	105.55	100.10		729.5	-.717	.474	89.1	78.45
EMI2	**Revitalise**	1466	-1.943	.052	102.30	129.19		690.5	-.896	.370	89.34	74.55
	Enjoyment	1487	-1.859	.063	102.41	128.19		630	-1.282	.200	89.70	68.50
	Challenge	1690	-1.083	.279	103.49	118.52		704.5	-.804	.421	87.74	101.05
	Social recognition	1690	-1.083	.279	103.49	118.52		784.5	-.292	.77	88.77	83.95
	Affiliation	1491	-1.841	.066	102.43	128.00		817.5	-.08	.936	88.42	89.75
	Compete	1678.5	-1.128	.259	103.43	119.07		787	-.277	.782	88.24	92.80
	Health pressures	1837.5	-.528	.598	104.27	111.50		718	-.731	.465	87.83	99.70
	Ill health avoidance	1560.5	-1.582	.114	102.80	124.69		790.5	-.254	.8	88.74	84.55
	Positive health	1696.5	-1.064	.287	103.52	118.21		805.5	-.158	.875	88.35	90.95
	Weight manage.	1214	-2.896	.004	100.96	141.19		793	-.237	.813	88.28	92.20
	Appear.	1568.5	-1.546	.122	102.84	124.31		791	-.250	.803	88.73	84.60
	Strength & endurance	1827	-.562	.574	104.22	112.00		777.5	-.337	.736	88.1	93.75
	Nimble.	1830	-.552	.581	105.77	98.14		729.5	-.645	.519	87.89	98.55
	Stress manage.	1402.5	-2.179	.029	101.96	132.21		824.5	-.035	.972	88.53	87.95

Interpretation

Within an international general martial arts population, three significant differences were indicated from the dependent variables measured by the TLT and EMI2. These are self-confidence, weight management and stress management.

In adherence with guidance from Brace *et al.* (2003), only the Mann-Whitney U-Test value and the significance value need reporting: thus Table 1 may be interpreted as follows:

A significant difference was indicated between male and female general martial artists in their response to self-confidence being a motivator for their training, with females reporting that self-confidence was a higher importance motivator than males (U=1214, N_1=188, N_2=21, p=.004, two-tailed).

Furthermore, a significant difference was indicated between male and female general martial artists in their response to weight management being a motivator for their training, with females reporting that weight management was a higher importance motivator than males (U=1329, N_1=188, N_2=21, p=.009, two-tailed).

Finally, a significant difference was indicated between male and female general martial artists in their response to stress management being a motivator for their training, with females reporting that stress management was a higher importance motivator than males (U=1402.5, N_1=188, N_2=21, p=.029, two-tailed).

In conclusion, within an international general martial arts population, females significantly differed to males on three out of twenty-seven dependent variables, reporting that they were significantly more motivated than men to train to develop their self-confidence, weight management and stress management.

Within an international Wing Chun population, no significant gender differences were evident.

7.3.14 Second stage of analysis

The second stage of analysis consisted of exploring whether any differences in motivators were reported in relation to the duration a person has trained. As there was a skewed distribution of age groups, a non-parametric test, the Kruskal-Wallis Test, was selected for analysis of the results.

The Kruskal-Wallis Test is a distribution-free test which compares the central tendency of more than two independent groups; a non-parametric equivalent to the one-way between-subjects analysis of variance, ANOVA (Brace *et al.*, 2003; Haslam and McGarty, 2003; Kinnear and Gray, 2006; Pallant, 2005).

For the analysis, the ranges previously specified in 7.3.11 were for the general martial arts population 1 to 37 years, *M*=10.54, SD=8.86, while for the Wing Chun population, 1 to 30 years, *M*=7.22 SD=6.47. The variable *years training* was subsequently divided into quartiles for the analysis to equally divide the cases for the analysis (Pallant, 2005; Tabachnick and Fidell, 2007). This provided the corresponding values of those who had trained for three or less years (<=3 years), between four and six years (4-6 years), seven and twelve years (7-12 years), then thirteen or more years (13+ years).

Statistical Analysis 3 details the Kruskal-Wallis Test for general martial artists, while Statistical Analysis 4 details the Kruskal-Wallis Test for the international Wing Chun population. The results are summarised in Table 7.2. The respective populations were divided into quartiles to conduct the analyses. If the significance value (Asymp.Sig) is less than .05 ($p<.05$), the result is deemed significant.

Table 7.2: Kruskal-Wallis Test analysing training motivators against time in training (quartiles) for a) an international martial arts sample, and b) an international Wing Chun sample.

a) INTERNATIONAL MARTIAL ARTS								
	Factor	**Chi-Square**	**df**	**Asymp. Sig.**	**Years Training**			
					<=3	**4-6**	**7-12**	**13+**
TLT	**Aggress.**	1.132	3	.796	104.32	101.86	101.39	111.10
	Compete.	2.041	3	.564	110.99	110.13	105.19	96.75
	Fun	1.955	3	.582	111.73	107.13	96.45	106.43
	Self-confi.	.692	3	.875	107.99	99.93	103.4	107.98
	Meditation	1.451	3	.694	101.52	97.86	108.64	109.36
	Movies	1.774	3	.621	114.74	104.70	103.04	99.94
	Physical exercise	3.159	3	.368	116.11	408.21	98.78	100.32
	Self - defence	2.774	3	.428	103.16	95.31	105.81	112.63
	Self - discipline	2.045	3	.563	101.62	96.59	111.61	107.48
	Spiritual practice	4.678	3	.197	96.07	93.86	112.46	112.72
	Sport	1.72	3	.760	112.21	107.1	102.44	100.6
	Famous	.437	3	.932	103.99	108	101.55	106.73
	Someone wants	.481	3	.923	106.73	106.91	101.08	105.96
EMI 2	**Revitalise**	2.454	3	.484	94.58	101.36	110.84	109.84
	Enjoy.	.206	3	.977	104.02	103.07	108	104.35
	Challenge	.399	3	.941	108.93	103.52	106.32	102
	Social recog.	3.607	3	.307	119.66	101.92	103.25	98.2
	Affiliation	.643	3	.887	104.66	101.84	102.4	109.93
	Compete.	4.114	3	.249	119.27	105.89	103.36	95.51
	Health pressures	.752	3	.861	107.19	100.78	101.97	109.26
	Ill health avoidance	.391	3	.942	105.07	109.76	103.3	103.06
	Positive health	.082	3	.994	102.91	104.74	106.01	105.77
	Weight manage.	3.426	3	.331	119.23	98.1	103.92	100.67
	Appear.	2.629	3	.452	116.89	101.28	105.56	98.56
	Strength & end.	5.398	3	.145	115.92	110.57	107.4	90.82
	Nimble.	3.646	3	.302	113.46	96.4	112.82	97.61
	Stress manage.	1.406	3	.704	97.24	109.17	102.76	109.66

b) INTERNATIONAL WING CHUN								
	Factor	Chi-Square	df	Asymp. Sig.	Years Training			
					<=3	4-6	7-12	13+
TLT	Aggress.	5.422	3	.143	80.22	100.38	83.61	96.26
	Compete.	1.915	3	.590	92.71	85.46	92.18	79.62
	Fun	4.666	3	.198	96.22	90.64	84.58	74.5
	Self-confi.	3.264	3	.353	83.17	98.79	83.28	92.55
	Meditation	2.556	3	.465	88.54	98.33	83.08	82.42
	Movies	.854	3	.836	92.82	86.46	86.25	84.65
	Physical exercise	.636	3	.888	86.57	88.61	86.6	94.35
	Self - defence	.816	3	.846	84.99	91.98	91.03	88.67
	Self - discipline	6.281	3	.099	85.53	99.28	74.79	96.42
	Spiritual practice	6.603	3	.086	85.92	102.59	74.24	92.23
	Sport	3.948	3	.297	91.5	76.31	87.51	98.26
	Famous	3.307	3	.347	96.21	80.15	84.18	87.68
	Someone wants	1.629	3	.653	91.31	83.58	93.64	83.15
EMI 2	Revitalise	3.131	3	.372	84.37	90.96	82.01	100.98
	Enjoy.	3.445	3	.328	81.8	100.59	87.49	88.56
	Challenge	.424	3	.935	87.01	89.15	92.93	85.91
	Social recog.	5.287	3	.152	82.66	92.84	103.14	79.12
	Affiliation	2.628	3	.453	84.59	97.69	92.42	81.03
	Compete.	6.866	3	.076	85.15	88.43	106.4	75.86
	Health pressures	1.529	3	.676	88.63	80.66	92.81	93.05
	Ill health avoidance	1.01	3	.799	90.59	82.7	86.5	93.47
	Positive health	2.428	3	.488	89.19	89.06	78.49	97.33
	Weight manage.	1.778	3	.620	82.22	90.79	91.82	94.86
	Appear.	.643	3	.887	87.58	89.76	84.14	93.59
	Strength & end.	.943	3	.815	92.6	87.41	82.61	87.92
	Nimble.	1.874	3	.599	94.81	86.05	81.54	86.24
	Stress manage.	3.345	3	.341	83.49	99.04	81.61	93.42

Interpretation

No significant results (p<.05) were indicated from Table 2 in relation to the length of time in training has an effect on the twenty-seven dependent variables.

In conclusion, within an international general martial arts population and an international Wing Chun population, motivators for training as assessed by the TLT and EMI-2 did not differ significantly in relation to the time a person trained.

7.3.15 Synopsis

Two international groups of martial arts practitioners (a general martial arts sample and a Wing Chun sample) were assessed using the TLT and EMI-2. These measures comprised a total of twenty-seven variables. The groups were analysed for gender differences and to assess if the length of time a person trains affects the reason for training.

In relation to gender, only the international general martial arts population demonstrated a significant difference in relation to gender and motivators: females reported significantly higher than males on self-confidence, weight management and stress management. No significant differences were reported from the international Wing Chun population.

In relation to the length of time practitioners train, neither the international general martial arts population nor the international Wing Chun population indicated significant differences.

Although the two separate groups (general martial artists and international Wing Chun participants) had been analysed individually in relation to gender on motivation and length of time training on motivation, subsequent statistical analysis would indicate whether there are significant differences in motivators between the separate groups. Furthermore, subsequent analysis would also indicate main effects and/or interaction effects (Brace *et al.*, 2003; Haslam and McGarty, 2003; Tabachnick and Fidell, 2007). These may be illustrated as to

whether a main effect (such as style) had an impact on reported motivators (e.g. do general martial artists train predominantly for self-defence compared to Wing Chun participants?), also if any interaction effect was evident (e.g. do motivators differ for females who have trained for thirteen or more years than men who have trained for thirteen or more years?). This analysis was conducted through a multivariate analysis of variance (or MANOVA) Chapter 7.4.

7.4 Multivariate Analysis of Variance (MANOVA)

Tabachnick and Fidell (1983:230) state,

> *Because of the increase in complexity and ambiguity of results with MANOVA, one of the best overall recommendations is: Avoid it if you can. Ask yourself why you are including correlated DVs in the same analysis. Might there be some way of combining them or deleting some of them so that ANOVA can be performed?*

Given this assertion from Tabachnick and Fidell (1983), it is unsurprising for Haase and Ellis (1987) to comment on the underuse of MANOVA. In relation to the measures used for this phase of the thesis, unfortunately, neither the EMI-2 nor TLT produce one overall result: both measures consist of a range of dependent variables which are scored individually. To this extent, if separate ANOVAs were conducted for each dependent variable, a total of twenty-seven tests would need to be conducted, which in turn would increase the risk of a Type I error. A Type I error is where the null hypothesis is incorrectly rejected (Brace *et al.*, 2003; Haase and Ellis, 1987; Kinnear and Gray, 2006; Pallant, 2005; Tabachnick and Fidell, 2007). Pallant (2005) further comments that the more analyses that are conducted, the more likely a significant result is likely to be found, even if there are no group differences. Additionally, Haase and Ellis (1987) comment that Type II error rates also increase with multiple analyses due to adhering to the same laws of probability.

Consequently, a between-groups multivariate analysis of variance (MANOVA) was conducted to examine participant motivation from the self-report questionnaires (TLT and EMI-2) and whether such motivations significantly differed across the style a person trained (general martial arts or Wing Chun), gender, and the length of time they had trained for.

According to Grice and Iwasaki (2007:200), the purpose of conducting a MANOVA is to determine, ‗how quantitative variables can be combined to maximally discriminate between distinct groups'. Kinnear and Gray (2006) similarly comment that the MANOVA investigates whether the mean differences on a combination of dependent variables may have occurred by chance. Brace *et al.* (2003:238-9) further add that MANOVA ‗allows you to not only look at the effect of different independent variables and see if these interact...[but also] it tells you if there is any relationship between the dependent variables'.

Grice and Iwasaki (2007) discuss that if a significant effect is identified using MANOVA, most researchers tend to conduct follow-up analyses, predominantly using a series of ANOVAs. Grice and Iwasaki (2007:203) thus comment that by conducting an ANOVA on each significant dependent variable, this ‗completely ignores linear combinations', additionally they comment, ‗furthermore, the conceptual meaning of the results from a series of ANOVAs will not necessarily match the conceptual meaning of the results from a MANOVA'. By this, Grice and Iwasaki (2007:200-1) reassert that the goal of a MANOVA, ‗is to examine mean differences on linear combinations of multiple quantitative variables', in turn suggesting that the paucity of examples within research literature that utilise appropriate procedures may account for the subsequent ANOVAs.

As previously discussed by Tabachnick and Fidell (1983), MANOVA is deemed to be complex and ambiguous, although with their revised work (Tabachnick and Fidell, 2007), the assertion is no longer made, possibly due to the development in statistical packages. There are however authors who recently

comment on the complexity of MANOVA: for example, Kinnear and Gray (2006:354) state,

> *While MANOVA might appear to be the ideal technique for the analysis of data from experiments with two or more DVs [dependent variables], some cautions and caveats are in order. The highly technical terms in which the output abounds can be a formidable obstacle for the user. As with other statistical methods, MANOVA is based upon a statistical model and when the assumptions of the model are violated, the p-values of the test statistics cannot be relied upon.*

Indeed, Pallant (2005) similarly comments about the complexity of the procedure with the additional assumptions that need to be met. Consequently, preliminary analyses (Statistical Analysis 5) were conducted for both questionnaires as discussed below.

7.4.1 Preliminary assumption testing

Preliminary assumption testing was conducted to check for normality, linearity, univariate and multivariate outliers, homogeneity of variance-covariance matrices, and multicollinearity for both of the measures. The comparison between the mean and 5% trimmed mean were similar across all dependent variables.

According to Tabachnick and Fidell (2007:79), "*skewness has to do with the symmetry of the distribution...kurtosis has to do with the peakedness of a distribution*". Although skewness indicated positive and negative distributions, further analysis was not considered necessary: this conforms with Tabachnick and Fidell's (2007:80) assertion that, "*in a large sample, a variable with statistically significant skewness often does not deviate enough from normality to make a substantive difference in the analysis*". The sample within this phase of the research consisted of *N*=385.

Kurtosis analysis similarly indicated positive and negative distributions: again further analysis was not considered necessary in line with Tabachnick and Fidell's (2007:80) comment that, _in a large sample, the impact of departure from zero kurtosis also diminishes'. Tabachnick and Fidell (2007) progress to comment that underestimates of variance (associated with either positive or negative kurtosis) disappear with samples of 200 or more. As discussed, the sample in this research consisted of *N*=385.

The test of normality, indicated by the Kolmogorov-Smirnov statistic, assesses the normality of the distribution of scores, where a significant value of .05 would indicate normality (Pallant, 2005; Tabachnick and Fidell, 2007). Across all dependent variables, the significant value indicated a violation of the assumption of normality. Pallant (2005:57) comments that _this is quite common in larger samples'. The relevant histograms demonstrated a reasonably normal distribution; furthermore the normal probability plots (normal Q-Q plots) consisted of straight lines indicating normal distribution. In addition, the detrended normal Q-Q plots did not indicate clustering of points around the zero line, again demonstrating normal distribution (Tabachnick and Fidell, 2007).

Univariate outliers were initially assessed by exploring extreme values through analysis of histograms and boxplots. Extreme points (above three box-lengths) were not evident in the analysis. Additionally, the 5% trimmed mean compared to the mean scores for each dependent variable did not differ to any great extent.

Multivariate normality was calculated by the Mahalanobis distance. This is the distance of each case in relation to every other case. On a bivariate scatterplot, cases tend to *swarm*: a multivariate outlier lays outside, and indeed some distance away from the swarm (Tabachnick and Fidell, 2007). Pallant (2005:251) discusses that the critical value for the Mahalanobis distance is determined by using a _critical values of chi-square table, with the number of dependent variables that you have as your degrees of freedom (df) value'. In

adherence with Tabachnick and Fidell's (2007:999) table, 'Critical Values of Chi Square', the Mahalanobis distance should not exceed 55.48 for the twenty-seven variables from the TLT and EMI-2.

Eighteen cases exceeded the identified critical values in relation to the respective questionnaires. In adherence to guidance by Tabachnick and Fidell (2007:76) these cases were removed from the sample to ensure that 'the data set becomes more consistent'. This resulted in the sample being reduced from *N*=385 to *N*=367. The Mahalanobis distance was recalculated providing a figure of 53.765 (which was lower than the critical chi-square value of 55.48). After further exploration of multivariate outliers, all other cases were less than this value, thus kept in the dataset.

7.4.2 MANOVA

A between-groups multivariate analysis of variance was performed to investigate whether participants differed in reported motivational drivers for practicing martial arts. This consisted of analysing the style, the gender, length of time of training, and the twenty-seven dependent variables from the two measures (TLT and EMI-2).

The independent variables were the style trained (generic martial arts or Wing Chun), gender (male or female), and years trained (which as discussed in Chapter 7.3.14, was divided into quartiles).

Box's Test of Equality of Covariance Matrices provided a level of significance of .001 which demonstrated that the assumption had been violated, however Tabachnick and Fidell (2007) comment that the test can tend to be too strict when there is a large sample size. Pallant (2005) subsequently advises analysing Levene's Test of Equality of Error Variances for significance values of less than .05. As significance values for seven of the dependent variables were less than .05, a more conservative alpha value was used for subsequent

analysis (Tabachnick and Fidell, 2007). At the .025 value, five dependent variables were significant thus the .01 alpha value was set.

Given the violation of assumptions also the unequal n values for gender, the Pillai's Trace value was used to assess for significant differences among the various groups. Indeed, Pillai's Trace is deemed to be more robust according to Brace *et al.* (2003) and Tabachnick and Fidell (2007).

Pillai's Trace value indicated a level of significance for the style, in that the value was less than .05, thus indicating a main effect (Table 7.3). The results indicated that gender or years training did not have a main effect (the value was higher than .05), while the interaction effects (indicated by the variable*variable) similarly did not demonstrate significance (again the value for each was higher than .05). Consequently, additional analysis was conducted through examining the Tests of Between-Subjects Effects output, specifically for the grouping independent variable of style.

Table 7.3: Multivariate tests demonstrating main and interaction effects.

Effect	**Value**	***F* (Pillai's Trace)**	**Hypothesis df**	**Error df**	**Sig.**	**Partial Eta Squared**
Intercept	.956	261.655	27	326	.000	.956
Style	.139	1.950	27	326	.004	.139
Gender	.086	1.140	27	326	.291	.086
Years	.212	.922	27	984	.671	.071
style*gender	.086	1.133	27	326	.299	.086
Style*years	.276	1.229	27	984	.089	.092
Gender*years	.246	1.086	27	984	.290	.082
Style*gender*years	.176	1.167	27	654	.200	.088

To reduce the chance of a Type I error, Pallant (2005) advises using the Bonferroni adjustment, where the original alpha level (.1) is divided by the

number of dependent variables. This produced a value of .00037: for the purposes of the analysis, any value recording .000 was thus deemed to be significant). From the twenty-seven dependent variables recorded within the style (wingchun) independent variable, no variables recorded as less than .001: the only variable to record the closest was weight management (.004). For illustration purposes, the two closest values to the Bonferroni adjustment were and ill health avoidance (.026) and physical exercise recorded as (.069) (Table 7.4).

Table 7.4: Tests of between-subjects effects for significant dependent variables.

Source	**Dependent variable**	**Type III sum of squares**	**Df**	**Mean Square**	***F***	**Sig.**	**Partial Eta Squared**
EMI-2	**Weight management**	15.886	1	15.886	8.509	.004	.024
	Ill health avoidance	5.973	1	5.973	4.989	.026	.014
TLT	**Physical exercise**	2.694	1	2.694	3.327	.069	.009

The effect size (indicated by the Partial Eta Squared in Table 7.4) demonstrated that only 2.4% of the variance in the dependent variable of weight management scores is explained by the style of martial art (general martial arts or Wing Chun). However the results do not indicate whether general martial artists or Wing Chun practitioners reported the higher scores. Subsequently, analysis of the Estimated Marginal Means demonstrates that across the dependent variables of weight management, physical exercise and ill-health avoidance, those engaged with generic martial arts recorded higher means than Wing Chun participants (Table 7.5).

Table 7.5: Comparison of group means for significant dependent variables.

Dependent variable	Group	Mean	Std. Error	99% Confidence Interval	
				Lower bound	Upper bound
Weight management	Wing Chun	1.898	.214	1.345	2.451
	Martial Arts	2.877	.212	2.328	3.427
Ill health avoidance	Wing Chun	2.067	.171	3.153	4.039
	Martial Arts	2.685	.170	3.474	4.354
Physical exercise	Wing Chun	4.817	.141	4.453	5.181
	Martial Arts	5.276	.140	4.914	5.638

There closest variable to a statistically significant difference between the general martial arts population and the international Wing Chun population in relation to the style trained: $F(27, 326)=1.950$, $p=.004$; Pillai's Trace = .139; partial eta squared = .139.

When the results for the dependent variables were considered separately, the only difference to reach statistical significance, using a Bonferroni adjusted alpha level of .001, was weight management: $F(14, 352)=8.509$, $p=.004$, partial eta squared = .024. An inspection of the mean scores indicated that general martial artists reported slightly higher levels of motivation in relation to weight management ($M=2.877$ SD=.212) than Wing Chun practitioners ($M=1.898$, SD=.214).

7.4.3 Summary of statistical tests for Phase 1

Initially the results from the independent samples (general martial artists and Wing Chun practitioners) were analysed individually against the two measures (TLT and EMI-2). The analyses conducted explored whether gender or the length of time a person had trained had any significance on motivators.

Although gender differences were evident for general martial artists in relation to females reporting self-confidence, weight management, and stress management as significant motivators, men did not report any gender specific motivators. For the Wing Chun sample, no gender differences were evident.

In relation to the length of time spent training, general martial artists or Wing Chun practitioners did not report any significant differences in relation to the relative time spent training.

Taking the style, gender and length of time training across both measures, the only significant difference of main effect related to style. No interaction effects were reported. The only dependent variable related to style that was close to being significant was weight management, whereby martial artists reported slightly higher levels of motivation in relation to weight management than Wing Chun practitioners.

PHASE 2:

QUESTIONNAIRE

Wing Chun Association Sample

7.5 Description

The aim of the second research phase was to *explore* responses from a specific Wing Chun population, in order to identify whether reported motivators related to the international samples from Phase 1, while also ascertaining the philosophical drivers from participants. Again, this relates back to Figure 6.2 in exploring issues related to the proposed taxonomy. This was achieved through use of a paper-based questionnaire. In essence, the same questionnaire as the online surveys was used, with some additional questions:

7.5.1 Part 1: Demographic Information

- Gender, Age, Ethnicity,
- Country of Residence, Town of Residence,
- Highest Educational Level Achieved
- Employment Status, (If employed further questions on *'Industry in which you work'* and *'How would you classify your occupation?'* based on the ISO occupational codes.)
- Total years training in Wing Chun
- Total years training in martial arts
- Not including Wing Chun, how many other martial arts have you trained in?
- Was Wing Chun your first martial art?
- Current assessment level; and
- Training in general: time in training, other martial arts studied, whether Wing Chun was the first martial art practiced, etc.

7.5.2 Section 2: Your Reasons for Training in the Martial Arts

- How important are the following as reasons for training in Wing Chun?
    - This was similar to Twemlow, Lerma and Twemlow's (1996) questionnaire, with a rating scale where 1= Extremely negative influence, 2= Very negative influence, 3= Negative influence, 4= Positive influence, 5=Very positive influence and 6=Extremely positive influence.
- What benefits do you feel that training in the martial arts has provided?
    - This contained an open-comment box.
- Are there any negative aspects that you have experienced in the martial arts?
    - This contained one open-comment box.
- Wing Chun participation has had a positive effect on my life.
    - Again this was related to Konzak and Klavora's (1980) research which asked participants whether martial arts training had a significant impact on their life.
    - Strongly agree, agree, neither agree nor disagree, disagree, strongly disagree.

7.5.3 Section 3: EMI-2

- As previously discussed.

7.5.4 Section 4: Philosophy

- *„Please use the space below to outline what you understand to be the fundamental „philosophy" of Wing Chun*'.
    - This question was set in order to ascertain individuals' interpretation of Wing Chun philosophy in order to identify whether such a philosophy is shared between practitioners.

Despite the equity of quantitative questioning, qualitative elements were introduced to a greater extent than the online surveys. As previously discussed, as this research phase was paper-based, respondents are likely to provide more detailed qualitative responses than if the questionnaire was e-based (Cohen *et al.*, 2007; Hewson *et al.*, 2003).

An introduction to the questionnaire (Appendix V) was conducted at the start of a training session, where a brief outline of the research was introduced, in turn raising the profile of the research, then allowing students to complete the questionnaire. Questionnaires were collected over the following weeks with a reminder to return questionnaires during each session. (An example questionnaire may be found in Appendix VI).

7.5.5 Advantages

Clough and Nutbrown (2002:118) suggest that the questionnaire helps to establish a ‗broad picture' of ‗experiences and views', an aspect similarly noted by Robson (2002). Clough and Nutbrown (2002:122) also note that questionnaires are ‗a quick way to generate large amounts of data'. Indeed, Cohen *et al.* (2007:317) advocate questionnaires enabling ‗structured, often numerical data' which can be ‗comparatively straightforward to analyse'. Although the structured response can be seen as a limitation (as discussed below), the advantage is that the question does not change in relation to the response; that the question is asked in the same manner to each respondent (Walliman and Buckler, 2008). Indeed, Robson (2002:234) notes that ‗they allow anonymity, which can encourage frankness when sensitive areas are involved'.

7.5.6 Limitations and how they are minimised

Cohen *et al.* (2007:317) state that the advantages of questionnaires need ‗to be counterbalanced by the time taken to develop', an issue similarly noted by Clough and Nutbrown (2002). In relation to this phase of the research, however, the time issue was not considered to be a factor as predominantly, the

questionnaire was an extension of the online survey, with additional demographic data related to Wing Chun and occupation, and a couple of qualitative response questions.

Cohen *et al.* (2007) and Robson (2002) similarly identify issues with non-response rates. Indeed, Robson (2002:266) suggests that this ‗can be a very serious problem', in that, ‗anything other than a very high response rate casts serious doubts on the representativeness of the sample'. By this, as discussed in Chapter 7.3.9, Witmer *et al.* (1999) report that paper-based surveys can vary in response rates from between 20% and 50%, although Robson (2002) suggests that to maximise response rates, the survey should be personally introduced and handed directly to the participant. As noted in Chapter 7.8.4, the questionnaire was introduced personally to provide a context for the research, which in turn was endorsed by the lead instructors from the specific club. In addition there were subsequent follow-up requests for the questionnaire personally and by the instructors. Yet, perhaps a key issue of the response rate is that the questionnaire was only one research phase within the thesis, with generalisations not being conferred solely on this phase. Due to the nature of the mixed methodology, this phase may help explain the findings from the previous online survey phase.

An additional issue is discussed by Cohen *et al.* (2007) where questionnaires are distributed and administered in the presence of the researcher. Although the response rate is higher when the researcher administers the questionnaire, Cohen *et al.* (2007) warn that such presence may be threatening or exert a sense of compulsion. By completing the questionnaire in the privacy of a home setting, the respondent has time to consider their responses, although the counter-problem is in ensuring the questionnaires are understood correctly and returned.

7.5.7 Reliability and validity

Robson's (2002:244) criteria for setting questions were observed, in that such questions should be, 'accurate [whereby the answer options link to the central point of the question], exhaustive [whereby all possible options are covered], mutually exclusive [whereby only one of the possible responses applies], and on a single dimension [where response options only record one dimension at a time]'.

Robson (2002) however warns about the reliability and validity of questionnaires, specifically if the questions are ambiguous, furthermore that data can be affected by the characteristics of the respondents (e.g. their memory, knowledge, experience, motivation and personality), also that respondents are not necessarily accurate in reporting their attitudes or beliefs accurately. Cohen *et al.* (2007) similarly raise the issue of validity in response, suggesting that a follow-up interview ought to be used to ensure respondent validity. For the purpose of this stage of the research, follow-up interviews were not considered given that the questionnaire measured standard demographics and responses to existing measures that had previously demonstrated reliability and validity.

7.5.8 Population sample and ethical considerations

For this phase of the research, non-probability, specifically purposive sampling was used. Robson (2002:265) notes that 'the principle of purposive sampling is the researcher's judgment as to typicality of interest', whereby the research can satisfy their needs for the research.

As noted in the description, four clubs were sampled from the seventeen within the association: the four clubs were used for the sample as they consisted of the largest number of students attending, while also being the longest established clubs within the association. These clubs are also led by the chief instructor and his first generation instructors.

One hundred questionnaires were copied for distribution, with ninety-three having been taken by students for completion. From these, thirty-eight questionnaires were returned, resulting in a response rate of 41% (which is consistent with the 40% response rate for postal questionnaires with follow-up reminders, according to Hoinville and Jowell, 1978).

The same ethical principles applied as for the internet surveys, although respondents were asked optionally to provide an e-mail address should they have wanted to receive interpretation and feedback on their responses. Respondents were however assured that the questionnaires would be made anonymous on data entry, that the questionnaires would be kept securely locked until electronically converted (after which they would be destroyed). At all times, respondents had the right to withdraw, not complete the questionnaire, or ask for their questionnaire back and data destroyed, while also being able to ask for information on the research at any point.

7.6 Methods of analysis and presentation of results

7.6.1 Quantitative Analysis

As discussed for the online surveys, the quantitative results were analysed through SPSS in order to identify themes in the reasons for why people train in Wing Chun. The non-parametric statistical measures outlined in Chapters 7.3.13 and 7.3.14 (Mann-Whitney U-Test and Kruskal-Wallis Test) were utilised, again due to the skewed sample in relation to gender balance.

7.6.2 Qualitative Analysis

The questionnaire included a specific qualitative question relating to the individual's understanding of 'the fundamental philosophy behind Wing Chun'. The data from this question was interpreted through content analysis. Robson (2002:352) refers to content analysis as 'codified common sense', although Cohen *et al.* (2007:475) provide a more elaborate definition as 'a strict and systematic set of procedures for the rigorous analysis, examination and verification of the contents of written data'. Whereas Haslam and McGarty

(2003) and Robson (2002) summarise the procedure for establishing the sampling domain, establishing the coding units, coding the data and carrying out the analysis, Cohen *et al.* (2007:476) provide a more elaborate eleven stage process (Appendix VII), although summarise this as: ‗coding, categorising, comparing and concluding'.

According to Robson (2002) and Cohen *et al.* (2007), content analysis is unobtrusive, enabling the focus on meaning within the context. Furthermore, they suggest that content analysis is systematic and verifiable; that the rules for analysis are explicit enabling re-analysis.

In relation to the data generated from the questionnaire, specific coding units were ascribed relating to the theoretical debate discussed in Chapters 3.11 to 3.13; that an individual's philosophy may relate to becoming a better person, a better fighter, both, or neither.

From the coding, a simple percentage of the philosophical emphasis ascribed to the meanings various respondents reported enabled identification of common themes in an attempt to ascertain whether a common philosophy was shared.

7.6.3 Population sample

For the Wing Chun Questionnaire (which assessed a UK-based Wing Chun Association), *N*=37, male = 91.9% (*N*=34), female = 8.1% (*N*=3). The years spent training ranged from 1 to 27, *M*=7.19, SD=6.44.

7.7 Quantitative Stage

7.7.1 Overview of quantitative results

As previously discussed in Chapter 7.2 and 7.3, a layered approach in presenting the results has been adopted: an overview of the results is provided below, while Appendix IV provides the comprehensive statistical analyses.

7.7.2 First stage of analysis

In relation to motivation and gender differences as assessed by the TLT and EMI-2, Statistical Analysis 6 in Appendix IV is summarised in Table 7.6. If the median is less than .05 (p<.05), the result is significant.

Table 7.6: Mann-Whitney U-Test analysing training motivators against gender for a Wing Chun Association sample.

Measure	Factor	Mann-Whitney *U*	*Z*	Asymp. Sig. (2-tailed)	Mean *Males* (N_1=34)	Mean *Females* (N_2=3)
TLT	**Aggression**	40.5	-.662	.508	18.69	22.5
	Competition	37.5	-.89	.374	18.6	23.5
	Fun	42	-.564	.573	18.74	22
	Self - confidence	46.5	-.277	.782	18.87	61.5
	Meditation	51	.000	1	19	19
	Movies	41	-.601	.548	18.71	22.33
	Physical exercise	35	-.966	.334	18.53	24.33
	Self-defence	37.5	-1.004	.316	18.6	23.5
	Self - discipline	47.5	-.208	.836	19.1	17.83
	Spiritual practice	46	-.297	.766	18.85	20.67
	Sport	45.5	-.341	.733	18.84	20.83
	Famous	34.5	-1.145	.252	18.51	54.5
	Someone wants	38	-.801	.423	18.62	23.33
EMI2	**Revitalisation**	43.5	-.420	.675	18.78	21.5
	Enjoyment	43.5	-.420	.674	19.22	16.5
	Challenge	40.5	-.587	.557	18.69	22.5
	Social recognition	22	-1.625	.104	18.15	28.67
	Affiliation	36	-.838	.402	18.56	24
	Competition	36.5	-.822	.411	19.43	14.17
	Health pressures	36	-1.068	.285	19.44	14
	Ill health avoidance	42	-.504	.614	18.74	22
	Positive health	48.5	-.140	.889	18.93	19.83
	Weight management	37	-.79	.429	18.59	23.67
	Appearance	37	-.79	.430	19.41	14.33
	Strength & endurance	28.5	-1.256	.209	18.34	26.5
	Nimbleness	26	-1.4	.161	18.26	27.33
	Stress management	41.5	-.531	.596	18.72	22.17

Interpretation

No statistically significant results (p<.05) were indicated from Table 7.6 in relation to gender across the twenty-seven dependent variables.

In conclusion, within a Wing Chun Association population, motivators for training as assessed by the TLT and EMI-2 did not differ significantly in relation to gender.

7.7.3 Second stage of analysis

In relation to motivation and time in training as assessed by the TLT and EMI-2, Statistical Analysis 7 in Appendix IV is summarised in Table 7.7.

Table 7.7: Kruskal-Wallis Test analysing training motivators against time in training (quartiles) for a Wing Chun Association sample.

Scale	Factor	Chi-Square	df	Asymp. Sig.	Years Training			
					<=3	4-6	7-12	13+
TLT	Aggression	4.568	3	.206	15.46	21.94	18.04	25.10
	Competition	3.301	3	.347	17.33	22.13	16.71	23.5
	Fun	1.132	3	.796	19.08	16	20.17	20.8
	Self-confidence	.184	3	.98	19.92	18.94	18.54	18
	Meditation	5.148	3	.161	17.21	13.38	22.83	23.1
	Movies	3.767	3	.288	17.92	16.88	18.17	27
	Physical exercise	2.347	3	.504	20.88	17.9	16.54	23.3
	Self-defence	2.307	3	.511	21.67	16.94	18.75	16.5
	Self-discipline	5.737	3	.125	24	19.69	16.08	12.9
	Spiritual practice	6.817	3	.078	20.17	11.13	20.83	24.4
	Sport	2.470	3	.481	22.5	16.94	16.92	18.9
	Famous	3.778	3	.286	19.96	15.19	18.29	24.5
	Someone wants	5.676	3	.128	15.5	22	22.79	13.5
EMI2	Revitalisation	1.958	3	.581	18	19.88	17.04	24.7
	Enjoyment	.693	3	.875	20.21	19.5	16.92	20.3
	Challenge	1.308	3	.727	17.08	17.25	20.92	21.8
	Social recognition	.702	3	.873	17.13	20.75	20	18.3
	Affiliation	1.263	3	.738	19.71	21.69	16.38	19.3
	Competition	.642	3	.887	17.29	20.75	18.88	20.6
	Health pressures	.472	3	.925	20.29	18.25	18.75	17.7
	Ill health avoidance	1.816	3	.611	21.54	16.25	17.21	21.6
	Positive health	4.305	3	.230	21.25	16	15.83	26
	Weight management	.787	3	.852	20.5	17.31	19.71	16.4
	Appearance	.610	3	.894	19.42	19.38	17.29	21.5
	Strength & endurance	3.621	3	.305	20.13	23.81	14.71	18.9
	Nimbleness	.794	3	.851	20.46	20.44	17.38	17.10
	Stress management	3.599	3	.308	17.67	15.75	19.21	26.9

Interpretation

No statistically significant results (p<.05) were indicated from Table 7.7 in relation to the length of time in training across the twenty-seven dependent variables.

In conclusion, within a Wing Chun Association population, motivators for training as assessed by the TLT and EMI-2 did not differ significantly in relation to the time a person trained.

7.7.4 Synopsis

A Wing Chun Association population was assessed for training motivation using the TLT and EMI-2. These measures comprised of a total of twenty-seven variables. The analyses conducted explored gender differences and the length of time training. No statistically significant differences were reported for either gender or training time.

Given that statistical differences were not indicated from the analyses with the international Wing Chun population, further exploration of both Wing Chun populations would indicate whether any trends existed between one another, also in relation to a general martial arts population. Subsequently, a further MANOVA test was conducted using the same variables identified for the MANOVA in Chapter 7.4, however with the inclusion of the Wing Chun Association population.

Preliminary analyses were similarly conducted (Statistical Analysis 8) before conducting the MANOVA. In general, the assumptions identified in Chapter 7.4 applied, however opposed to eighteen multivariate outliers (individual cases demonstrating extreme values) being removed, only seventeen required removal, thus reducing the sample from N=422 to N=405. The removal of seventeen cases provided a resultant Mahalanobis distance of 55.145, which was lower than the critical chi-square value (which was the same as for the previous MANOVA or 55.48). Again, MANOVA analysis would indicate

significant differences between the samples in relation to the dependent variables, indicating potential main and interaction effects. The subsequent MANOVA is detailed in Chapter 7.7.5

7.7.5 MANOVA

A between-groups multivariate analysis of variance was performed to investigate whether participants differed in reported motivational drivers for practicing martial arts. This consisted of analysing the style, gender, length of time training, and the twenty-seven dependent variables from the two measures (TLT and EMI-2).

Box‘s Test of Equality of Covariance Matrices and Levene‘s Test of Equality of Error Variances indicated assumption violation thus an alpha value of .01 was set. Given the violation, the more robust Pillai‘s Trace was used for analysis opposed to Wilks‘ Lambda.

Pillai‘s Trace value indicated a level of significance for the style in that the value was less than .05, thus indicating a main effect (Table 7.8). No other main or interaction effects demonstrated significance. Consequently, additional analysis was conducted through examining the Tests of Between-Subjects Effects output, specifically for the grouping independent variable of style.

Table 7.8: Multivariate tests demonstrating main and interaction effects.

Effect	Value	F (Pillai's Trace)	Hypothesis df	Error df	p	Partial Eta Squared
Intercept	.927	174.228	27	369	.000	.927
Style	.338	2.791	54	740	.000	.169
Gender	.096	1.455	27	369	.069	.096
Years	.174	.846	81	1113	.830	.058
Style*gender	.177	1.332	54	740	.060	.089
Style*years	.432	1.075	162	2244	.253	.072
Gender*years	.225	1.113	81	1113	.237	.075
Style*gender*years	.305	1.138	108	1488	.165	.076

To reduce the chance of a Type I error, Pallant (2005) advises using the Bonferroni adjustment, where the original alpha level (.1) is divided by the number of dependent variables. This produced a value of .00037: for the purposes of the analysis, any value recording .000 was thus deemed to be significant). From the twenty-seven dependent variables recorded within the style independent variable, self-confidence (.000) and appearance (.000) indicated significant values. For illustration purposes, the two closest values to the Bonferroni adjustment were weight management recorded as (.001) and self-discipline (.001) (Table 7.9).

Table 7.9: Tests of between-subjects effects for significant dependent variables.

Source	Dependent variable	Type III sum of squares	Df	Mean value	F	Sig.	Partial Eta Squared
TLT	**Self-confidence**	26.092	2	12.951	13.691	.000	.065
EMI-2	**Appearance**	26.439	2	13.219	9.037	.000	.044
EMI-2	**Weight management**	27.756	2	13.878	7.118	.001	.035
TLT	**Self-discipline**	13.094	2	6.547	7.011	.001	.034

The effect size (indicated by the Partial Eta Squared in Table 7.9) demonstrated that only 6.5% of the variance in the dependent variable of self-confidence scores, and 4.4% of variance for appearance is explained by the style of martial art.

However the results do not indicate whether general martial artists, international Wing Chun practitioners or Wing Chun Association practitioners reported the higher scores. Subsequently, analysis of the Estimated Marginal Means demonstrated that across the dependent variables of self-confidence and appearance, those engaged with generic martial arts recorded higher means than international Wing Chun participants, who recorded means higher than the Wing Chun Association practitioners (Table 7.10).

Table 7.10: Comparison of group means for significant dependent variables.

Dependent variable	Style	Mean	Std.Error	99% Confidence Interval	
				Lower Bound	Upper Bound
Self-confidence	***WCI***	5.075	.140	4.711	5.438
	CS	5.280	.151	4.889	5.671
	WCA	3.635	.261	2.960	4.310
Appearance	***WCI***	1.999	.175	1.547	2.451
	CS	2.350	.188	1.864	2.836
	WCA	.779	.324	-.061	1.619
Weight management	***WCI***	1.845	.202	1.324	2.367
	CS	2.856	.217	2.295	3.417
	WCA	1.588	.374	.618	2.557
Self-discipline	***WCI***	5.113	.140	4.752	5.474
	CS	5.168	.150	4.780	5.556
	WCA	4.010	.259	3.339	4.680

There was a statistically significant difference between the general martial arts population, the international Wing Chun population and the Wing Chun Association in relation to style trained: $F(54, 740)=2.791$, $p=.000$; Pillai's Trace = .338; partial eta squared = .169.

When the results for the dependent variables were considered separately, two reached statistical significance: self-confidence and appearance.

Using a Bonferroni adjusted alpha level of .001, was self-confidence: $F(21, 395)=13.691$, $p=.000$, partial eta squared = .065. An inspection of the mean

scores indicated that general martial artists reported slightly higher levels of motivation in relation to self-confidence (*M*=5.280, SD=.151) than international Wing Chun practitioners (*M*=5.075, SD=.140) and Wing Chun Association practitioners (*M*=3.635, SD=.261).

Additionally, using a Bonferroni adjusted alpha level of .001, was appearance: *F*(21, 395)=9.037, *p*=.000, partial eta squared = .044. An inspection of the mean scores indicated that general martial artists reported slightly higher levels of motivation in relation to appearance (*M*=2.350, SD=.188) than international Wing Chun practitioners (*M*=1.999, SD=.175) and Wing Chun Association practitioners (*M*=.779, SD=.324).

For illustration purposes, the next two dependent variables closest to reaching statistical significance were weight management and self-discipline.

Using a Bonferroni adjusted alpha level of .001, was weight management: *F*(21, 395)=7.118, *p*=.001, partial eta squared = .035. An inspection of the mean scores indicated that general martial artists reported slightly higher levels of motivation in relation to weight management (*M*=2.856, SD=.217) than international Wing Chun practitioners (*M*=1.845, SD=.202) and Wing Chun Association practitioners (*M*=1.588, SD=.374).

Finally, using a Bonferroni adjusted alpha level of .001, self-discipline: *F*(21, 395)=7.011, *p*=.001, partial eta squared = .034. An inspection of the mean scores indicated that general martial artists reported slightly higher levels of motivation in relation to self-discipline (*M*=5.168, SD=.150) than international Wing Chun practitioners (*M*=5.113, SD=.140) and Wing Chun Association practitioners (*M*=4.01, SD=.259).

7.7.6 Summary of statistical tests for Phase 2

The results from the Wing Chun Association sample were analysed against the two measures (TLT and EMI-2) to assess whether gender or the length of time a person had trained had any significance on motivators. No significant results were evident from the analyses.

In comparing the style, gender, and length of time training against the dependent variables the only significant difference of main effect related to style. No interaction effects were reported. The dependent variables related to style that were significant were self-confidence and appearance, whereby martial artists reported these motivators significantly higher than the international Wing Chun population, with the Wing Chun Association reporting these lower than the other two.

7.7.7 Conclusion and reorientation

The first two research phases have explored motivators for training in the martial arts and Wing Chun from a quantitative paradigm. The results from Chapter 7.4.3 and 7.7.6 summarise the quantitative analyses, which in turn informs a conclusion to the quantitative phases.

Motivators for training in the martial arts differ between Wing Chun practitioners compared to a more general sample of martial artists. The key motivators that statistically differs general martial artists to Wing Chun practitioners are self-confidence, appearance and weight management, with general martial artists reporting these as more important motivators than Wing Chun practitioners.

Respondents did not report significantly distinct motivators for training in relation to the time they had trained across either general martial artists or Wing Chun participants. Additionally, only female general martial artists reported that they were more highly motivated than general male martial artists in relation to training to develop self-confidence, weight management and stress management. It would thus appear from the findings that given there are few statistical themes generated from the research; one possible interpretation may

be that martial artists, particularly Wing Chun practitioners, are motivated for other reasons than those measured by the TLT or EMI-2. A further possible explanation is that individuals hold a unique series of motivators for their participation in the martial arts, particularly Wing Chun.

Given that the purpose of the first phase was to generate themes for supplementary explanation in the second and third phases, specifically in relation to motivators for training in Wing Chun, the quantitative results offer little insight. Phase 2 of the research however incorporated a qualitative element within the questionnaire which in turn may be used to explore motivators for training in Wing Chun.

7.8 Qualitative Phase

7.8.1 Introduction

As indicated in the statistical analyses, international Wing Chun participants report training for self-defence and psychological motives, although the Wing Chun Association analyses were inconclusive as to their motivators. To ascertain the motivators within the Wing Chun Association, analysis of the reported individual training philosophies from the practitioners were explored to ascertain whether practitioners train to develop as a better fighter or for training to become a better person.

The process of content analysis (e.g. Cohen *et al.*, 2007; Robson, 2002) was adopted whereby qualitative response were coded in accordance to the related areas of the taxonomy (Figure 3.1): whether a Wing Chun participant identified with being a better person or a better fighter, or both...or neither.

7.8.2 Sample

The sample consisted of the following: (n=37, mean time in training=4.1 years, range 1-24 years, 5.403 SD).

7.8.3 Better fighter or better person?

Content analysis based on the philosophical drivers conducted for the thirty-one responses demonstrated the following:

Category	***N=***	***%***
Better fighter	16	43.2
Better person	9	24.4
Better fighter and better person	6	16.2
Neither, or no answer	6	16.2

From these results it would appear that almost half of the sample reports that training in Wing Chun for developing pragmatic fighting skills is a fundamental driver (43.2%) while just under a quarter report training to become a better

person (24.4%). A sixth of respondents (16.2%) reported that Wing Chun developed both a better fighter and a better person, with a further sixth of respondents (16.2%) reporting neither.

7.8.4 Thematic analysis

A thematic approach through qualitative analysis was conducted to further explore whether any themes appear to derive in the philosophy for training in Wing Chun. This was conducted through coding each response (open coding, see Appendix VIII) before exploring patterns and themes (axial coding) as presented below.

In exploring the themes, the following code has been developed from the open coding for the purpose of brevity:

- Person / (years training) / Response number
- e.g. 9(4)19
- Thus, person 9 has been training for four years: their response may be found on line 19. The reason for providing the years training is to indicate in the discussion similar responses between those practicing for differing lengths of time; whether a beginner shares similar views to those of senior practitioners.

7.8.5 Themes

Three themes appeared evident through the axial coding: participants train in Wing Chun for defensive purposes (which correlates to being a better fighter), that training in Wing Chun develops the self (which correlated to being a better person), furthermore, that both of these themes can be used in daily life.

7.8.6 Defence

7.8.6.1 Self-defence

A number of respondents reported self-defence as the primary philosophy for Wing Chun. For example, 9(4)19 stated, ‗Wing Chun is primarily a self-defence

system‘. 5(3)11 reported that Wing Chun is used ‗to finish a street fight as quickly as possible‘, with 5(3)13 reporting, ‗give your opponent(s) just enough problems to allow you to break away and escape‘. Similarly, 3(6)8 stated, ‗I believe it is a street self-defence which is only used in extreme circumstances‘ while 15(2)31 wrote, ‗the fundamental purpose of Wing Chun is to incapacitate aggressive and dangerous individuals, whilst simultaneously limiting the harm done to the practitioner‘. 6(24)14 raised an interesting point, that Wing Chun is ‗self-defence, internal and external‘. ‗External‘ would appear to relate to the application of fighting techniques, although the ‗internal‘ aspect appears to allude to prevention or cure of an aspect affecting the ‗self‘. This will be explored further in the theme of ‗self‘.

Other respondents discuss the relationship of self-defence as a principle-led endeavour, for example, 17(10)33 reports Wing Chun is ‗self-defence in the most logical, effective and efficient manner‘. As such, in discussing defence, a number of respondents explored the concept implicitly through discussing key Wing Chun principles, discussed below.

7.8.6.2 Minimum effort to achieve results

A number of respondents discussed Wing Chun in relation to doing little to achieve maximum results as a principle. For example, 20(10)36 noted, ‗Wing Chun believe in using the least amount of force necessary to defeat an opponent‘, while 2(2)2 reported, ‗Wing Chun…emphasises…‘minimal‘ energy to deliver the ‗maximum‘ impact‘. This developing discussion is effectively summarised by 7(4)18 who wrote, ‗little actions, big results‘. This theme is similarly discussed by other respondents in relation to Wing Chun being effective and efficient, for example 13(1)27 reported that there is a ‗simplicity and economy both of effort and movement‘, which is similarly shared by 27(2)50 who notes that Wing Chun is used ‗to deal with an aggressive situation…with the most effective and economical of movements‘.

The theme of economical use of energy is explored through other respondents, for example, 26(7)47 simply states that Wing Chun is ‗economy of movement', while 21(1)40 noted, ‗Wing Chun is characterised by economy of movement using energy only when necessary and using your opponents energy against them'. Similarly, 22(1)41 reports, ‗Wing Chun is a fast, energy-efficient method of self-defence' which perhaps is better explained by 36(9)66, whereby Wing Chun uses ‗economy of movement to inflict maximum damage upon an opponent'. This efficiency has been reported by two respondents in that Wing Chun is based on the principle of ‗simultaneous attack and defence' 28(1)59, 26(7)48. This simultaneous approach appears to relate to simplicity, as noted by 35(1)65 who reports, ‗simplicity is the key, e.g. the best block is to simply move out of the way'. Furthermore, 27(2)51 notes that Wing Chun utilises ‗body mechanics, i.e. moving swiftly away from danger whilst counter-attacking in a fluid movement'.

Consequently, this efficient, economical system can be explored through a related theme, in that the shortest distance is between two points.

7.8.6.3 The shortest distance between two points

Before proceeding with the analysis of this principle, some additional information is provided for clarity. Several of the respondents report ‗*centre-line theory*' as a principle (explained in Chapter 4.16).

In relation to the centre-line principle, 26(7)49 reports that Wing Chun is ‗centre-line control' although 20(10)38 extends this by noting that ‗the practitioner uses the principle that the shortest distance between two points is a straight line…The practitioner's aim is to control this line, defending his own centre-line whilst attacking his opponents'. 22(1)41 similarly reports, ‗attack along the centre-line, being the shortest and therefore fastest route' while ‗defence of the centre-line to protect the body's organs'. This is similarly reported by 21(1)39 who reports, ‗the philosophy of Wing Chun is focused on protecting the centre-line whilst making your opponent's centre-line the focus of your attack'.

7.8.6.4 Relaxation

A theme that is less-often commented on is that of relaxation in relation to the defensive aspect of the style. 52(2)27 stresses the importance of being able to relax as a key principle to training. Furthermore, explicitly related to training, 28(1)58 reports that such relaxation is a central principle to learn by ‗practising the application of ‗on/off' principles to build energy and momentum that is developed more from relaxation until the point of contact, then relaxation again, as opposed to the development of brute strength'. Similarly 25(7)45 reports that Wing Chun, ‗shows that through relaxation and adaptation rather than blunt force, an agreeable outcome can be reached'.

7.8.6.5 Adaptability

A further principle may also be applied for training as well as for the individual: this is the concept of adapting to change as indicated by 25(7)44 reports that Wing Chun ‗demonstrates that there is no one fixed right or wrong answer to any situation and that subtle, near instantaneous changes in circumstances can turn what was a weakness into a strength'. This however may similarly link to application of the principles to life.

In summary, just over half of the respondents in the sample commented on the defensive application of Wing Chun and the associated principles to achieve this, consisting of minimum effort to achieve maximum results, the shortest distance between two points, relaxation and adaptability appear central to defence skills.

7.8.6.6 Self

In relation to self-development, there do not appear to be as many explicit themes as for defence. By this, although a number of respondents report that Wing Chun may in some way relate to self-development, there are few coherent links between what is reported. This theme of self-development through Wing Chun is evident through explicit statements, such as reported by 28(1)55 who

notes, ‗for me Wing Chun is about my own personal development'. Such self-development is similarly reported by 12(4)25 who states, ‗my understanding…is to work to gain complete mastery of yourself', while 20(2)22 reports Wing Chun is about gaining ‗self-control'. This control is similarly noted by 6(24)15 who reiterates that Wing Chun is about developing an ‗understanding of self, control, perfection of movement, skill acquisition'. However, as a paradox to achieving this control, 36(9)67 discusses that Wing Chun ‗is intended to bring together mind and body', although progresses to state that this unity results in acting ‗effortlessly and without conscious thought'.

A related theme of self-development is raised by a couple of respondents who discuss that Wing Chun is trained for ‗self-preservation, good health' (4(1)10), while 6(24)14 reports that Wing Chun is for ‗self-defence, internal and external'.

7.8.6.7 Respect

Respect is commented by several respondents, for example 10(2)23 specifically reports that fundamental to Wing Chun are ‗respect and tolerance'. 31(10)62 highlights that ‗Wing Chun teaches us a certain respect for life even though the skills we learn could quite easily take it away…Once we learn how to fight we realise we don't have to. Wing Chun trains the inner self to be more relaxed and tolerant without consciously trying to do this: it just seems to develop through training'. This theme of respect is also explored by 3(6)7 who notes, ‗the fundamental philosophy of Wing Chun…is to respect yourself, to respect others and to treat your Wing Chun brothers as you would family'. 3(6)9 similarly reports about being respectful to ‗our Sifu and kung fu brothers', whereby 4(1)10 discusses, ‗self respect and respect for others'. Somewhat related is the issue of respect is working with opposed to against each other, as noted by 6(24)16 who discusses ‗cooperation and ‗healthy' competition', although does not really explain what the latter means.

The notion of ‗family' is further discussed by 2(5)6 who states that ‗there is a collective desire to improve through the sharing and dissemination of knowledge and skills'.

In summary, although fewer respondents from the sample (29%) reported that Wing Chun related to personal development, fewer themes emerged apart from the global development of ‗*self*', although a notable theme was that of respect. However, in analysis of the responses, a significant proportion (19%) discussed how the defence principles and the self principles derived through Wing Chun may be applied outside of training.

7.8.6.8 An explanation for the better fighter/better person paradox? Application to life

Throughout the thesis, a discussion has developed around the proposed taxonomy which culminated in the better fighter/better person. Although chapters on the philosophy of the martial arts and the literature discussion on previous research into the martial arts have indicated that training for fighting can make one a better person, several comments by the Wing Chun Association sample appear to identify and explain this link. For example, the defence/self discussion appears to be unified through the comments of 36(9)68 who notes, ‗an additional element of Wing Chun is a dramatically reduced desire to prove oneself in combat situations. Having the ability to inflict damage upon an opponent leads practitioners to be less likely to inflict damage. Perhaps the discipline of training removes the ego'. A similar discussion is outlined by 12(4)26 who notes that within Wing Chun, ‗we do not need to prove ourselves in a conflict situation. This is done by training…Physical confidence reduces sub-conscious anxiety. Physical confidence means we can act appropriately in a conflict…An awareness of our own weaknesses encourages humility'. Ultimately 34(3)63 concludes that the philosophy of Wing Chun is to develop ‗peace through training to deal with violence and aggression in others while conquering it within yourself'.

Several respondents indicated how Wing Chun can be applied to daily life, for example, 11(4)24 reports that the purpose of Wing Chun is ‗to be able to apply all that you learn to whatever you are doing in life'. Similarly 6(24)17 notes, ‗Wing Chun becomes a way of life helping to maintain homeostasis in a stressful world', while 25(7)46 explicitly states that key features of Wing Chun, ‗are directly transferable from Wing Chun arenas into routine life'. 29(23)60 discusses this issue further, stating that ‗the economical use of energy [may be] applied in daily life'. Despite these explicit statements indicating the transfer from training to life, others made implicit comments that could possibly be interpreted as relating to life. For example, comments such as ‗little actions, big results' (7(4)18) of ‗simplicity and economy of effort and movement' (13(1)27) appear to be useful principles to strive for in all activities.

7.8.7 Summary

There appears to be a balance in views between those who view Wing Chun as a purely physical defensive practice and those who see that developing such fighting skills relate to developing the person in some way.

It would appear that there is no singular philosophy behind Wing Chun, that it is a person philosophy unique to the individual. However several themes do emerge from the qualitative analysis. These are that Wing Chun appears to be for personal defence within a violent confrontation, and that four principles are central to the style: minimum effort to achieve results, use of the shortest distance between two points, relaxation – just using the required effort, and adaptability. Consequently *efficiency* and *effectiveness* could be deemed to summarise the style. Furthermore, through training, it appears that the individual develops a sense of respect for themselves also for others.

In summary, Wing Chun appears to be trained for developing defence, and for developing the self: as such, it could be concluded that Wing Chun develops ‗*self-defence*' in a broader definition than the usual use of the term that has connotations to physically protect a person from harm. Furthermore, both the

defensive-skills and self-skills may be applied outside of the training hall (Kwoon), thus it is possible to conclude that Wing Chun is concerned with *developing self-defence for life*.

7.8.8 Vignette

As a vignette, a person appears drawn to Wing Chun in order to learn defensive skills and appreciates that Wing Chun is a principle-based system. All of the techniques within the style should be explained through efficiency and effectiveness of action, that there are no superficial moves, that the style has been honed over numerous years. Engaging in training may well have a cathartic effect in engaging the individual in physical confrontation that in turn leads to self-confrontation. As a person thus develops their individual fighting skills, they absorb and embody Wing Chun‘s principles into their core being, which in turn may be applied to life.

The summary in 7.8.7 and vignette in 7.8.8 provide themes for further detailed exploration in the third phase of research to further ascertain their validity. Phase 3 subsequently consists of a series of five semi-structured interviews with instructors from one club within the association.

PHASE 3:
INTERVIEWS

Wing Chun Association Sample

7.9 Description

The final phase of research was an attempt to explain the various themes from the online survey and questionnaires with instructors within one club of the association. Such *explanation* thus relates to Figure 6.2 of the methodology. A semi-structured interview was developed, whereby a series of questions were devised from the developing themes of the previous research phases, and consequently asked of the respondents. The semi-structured nature however enabled supplementary questions to be asked for clarification and elaboration (Walliman and Buckler, 2008; Cohen *et al.*, 2007). Consequently, the themes explored through the interview are provided below: the key questions are detailed with additional information in brackets to indicate prompts or follow-up questions.

- How long have you been training in Wing Chun?
    - This question was asked to identify the start of the interview and contextualise the instructor‘s pedigree.
- What brought you to Wing Chun? (Describe your pathway).
    - This sought to explore the initial motivation for training in Wing Chun.
- Why have you continued training in Wing Chun?
    - A question to explore the interviewee‘s continued motivation for training in Wing Chun.
- Would you say that training in Wing Chun has changed you in some way? (How?)
    - This question was asked to enable the interviewee to note openly how Wing Chun may have had either a positive or negative effect across various domains (e.g. physically, mentally, emotionally, etc.)
- Are there any negative elements to Wing Chun, either from what you have experienced in your own training, or from what you have seen with others?
    - From personal experience, Wing Chun can have a negative effect in terms of commitment at the expense of other responsibilities, etc. Furthermore, the literature review based on ascertaining the benefits of martial arts training indicated little research in this area,

- Would you say that there is a fundamental philosophy behind Wing Chun? (If so, please describe).
    - This is a central theme within this thesis, thus the question was asked in order to explore any potential shared philosophy.
- How do you see your training continue to develop in Wing Chun?
    - Despite interviewees having reached a high level within their training, this question sought to explore whether there was a continual commitment to Wing Chun and the associated motivations that may arise from this.
- Can you ever see yourself giving up Wing Chun?
    - Arising from the last question, this sought to explore whether the interviewee would ever envisage a stopping point, as perhaps may be evident within other physical activities, or whether there are motivations to continue training.
- How do you see Wing Chun developing in the future?
    - The final question was asked to explore how interviewees envisaged the future of Wing Chun as a style and the place of the association over the coming decades. This question in-part relates back to whether instructors adhere to a fundamental, unifying philosophy.

Wording was altered depending on the context of what had previously been discussed, although the essence of the question remained. Consequently, analysis would enable corroboration of responses within themes. (The interview schedule may be found in Appendix IX).

All interviews were captured using two digital voice recorders which had computer connectivity to store the interviews electronically. The reason for two recorders was to ensure if there was an equipment malfunction, etc. the interview could continue uninterrupted. Furthermore, use of two recorders ensured that both the interviewee and interviewer could be recorded clearly. All interviewees were informed of the research, the ethical implications, were asked to sign an ethical disclaimer and their permission for the digital voice recorders

to be used for the interview. A token fee, placed in an *ang-pow* (traditional red Chinese envelope) was passed to each interviewee at the end of each interview along as a sign of respect for their time, furthermore interview expenses were offered. Offering the *ang-pow* at the end of the interview thus was not deemed an incentive for participation.

7.9.1 Advantages

Robson (2002:272) states that the advantages of the interview are that is it ‗a flexible and adaptable way of finding things out', where the interviewer can follow up on responses. Similarly, Cohen *et al.* (2007:349) note that the interview ‗is a flexible tool for data collection'. By flexible, Cohen *et al.* (2007) suggest that the interview can be controlled while allowing for spontaneity, that the interviewer can probe certain issues to achieve a full answer or depth to an issue. Indeed, it would appear that the interview is a worthwhile data collection method, although the limitations perhaps need to be considered in order to achieve a balanced focus.

7.9.2 Limitations and how they are minimised

Cohen *et al.* (2007) and Robson (2002) state that the interview is time-consuming, in that attempting to conduct, then transcribe the interview is a lengthy process for a single response. A further issue they note is that of interviewer bias, whereby the interviewer probes for exactly what they want, opposed to Robson's (2002) suggestion that the interview is collaborative. Cohen *et al.* (2007) also raise issues of the inconvenience on the interviewee and their fatigue from the continual questioning. To this extent, a convenient time and location for the interviewee was sought, along with a token payment for time. Furthermore, there was a refined list of interview questions specific to the issues explored in this thesis. As previously noted, however, the questions were elaborated depending on the context of what had previously been discussed, or additional questions asked to explore the issue fully. This raises an issues discussed by Robson (2002) stresses interviews have a lack of

standardisation, which in turn can raise issues about reliability (discussed below).

7.9.3 Reliability and validity

Robson (2002:274) highlights four considerations for conducting an effective interview: ‗listen more than you speak; put questions in a straightforward, clear and non-threatening way; eliminate cues which lead interviewees to respond in a particular way; enjoy it'.

Cohen *et al.* (2007:150) stress that there is too much overemphasis on face validity within interviews (where questions *look* as if they are measuring what they claim). Accordingly they recommend comparing the interview measure with that of an existing valid measure (known as *convergent validity*), yet for this thesis, such convergent validity is problematic as the questions have arisen from both a theoretical perspective, supported with themes raised through the other research phases. Consequently the interview is based on a number of derived theoretical concepts which in turn suggest that the interview adheres to construct validity.

In relation to further discussion of validity, Cohen *et al.* (2007:150) assert that ‗perhaps the most practical way of achieving greater validity is to minimise the amount of bias as much as possible', bias from the interviewer, the respondent, and the content of the questions. Indeed, Cohen *et al.* (2007) warn that interviews can be biased through transference (where the interviewee projects their feelings, fears and attitudes onto the interviewer, e.g. Freud, 1912) and counter-transference (where the interviewer projects onto the interviewee). Yet as Cohen *et al.* (2007) note, a way of controlling this, and enhance reliability, is to opt for a highly structured interview. Indeed, in relation to this thesis, the option for a more semi-structured interview approach has been advocated in that a criticism of such highly-structured interviews advocated would be the potential lack of follow-up questions to probe an issue further to inform a concept that, as discussed, has to date lacked empirical research.

Cohen *et al.* (2007) also raise the issue of power relationships within the interview, whereby the interviewer is extracting data in a one-way process from the interviewee, although the opposite may also be true. Such *protection from power* may result in the interviewee withholding information (especially if they deem the interviewer to have a lower status or less power, or may want to maintain their reputation).

A final issue of reliability noted by Cohen *et al.* (2007:155) is that within the interview transcript, no matter how detailed they are, the issue of selectivity is raised, where the interview can become ‗decontextualised, abstracted, even if they record silences, intonation, non-verbal behaviour, etc.' However the reason for mixed methodology thus becomes patently clear in that there is an attempt to explore the objectives, from a range of perspectives and from using a range of participants to explain possible trends derived from the previous phases of the research.

7.9.4 Population sample and ethical considerations

Cohen *et al.* (2007:349) note that an interview is ‗an interchange of views between two or more people on a topic of mutual interest…for knowledge production'. To this extent, the respondents for the interviews were known instructors to the researcher thus enabling discussion of such ‗mutual interest'. Consequently, instructors from one branch of the association were identified for the interviews. As these instructors regularly train together, there was specific interest in whether their responses would be convergent or divergent. Although it was appreciated that instructors from different clubs could provide a more generalised perspective for exploration of themes, the questions were based more on a personal reflection for training, thus the tension between access and response was mitigated, specifically given the issue of attempting to conduct interviews within a given time-frame. Furthermore, it was envisaged that as the instructors and researcher are familiar with each other, that more honest and open responses may have been derived.

Although instructors of at least fifteen years experience were selected, finding a mutually agreeable time to conduct the interview was problematic. Initially, a twenty to thirty minute period was requested (based on the number of questions within the interview schedule), although as discussed in Chapter 7.13.3, the actual duration differed. For health and safety reasons, conducting an interview during a training session when students are being supervised would have been problematic. In addition, conducting interviews prior to or post session was deemed problematic due to the finite time of the booking for training. Furthermore, given that all the instructors are engaged with full-time employment and had associated family commitments, a mutually convenient time to conduct such interviews was sought. This resulted in interviews being conducted in a range of informal settings, which as Robson (2002) discusses, can promote a more involved level of participant responses away from a more formal context.

As has previously been discussed, the instructors were made aware of the purpose of the interview, along with the ethical considerations relating to the recording, subsequent transcription and data storage issues, along with responses being made anonymous during transcription and how the interviews would be used. A sample ethical permission form was also required for completion (Appendix X).

7.9.5 Method(s) of analysis and presentation of results

Miles and Huberman (1994) suggest three concurrent flows of actions in analysing qualitative data: data reduction, data display and conclusion drawing/verification. Cohen *et al.* (2007:470) provide a different taxonomy for analysis,

- *Generating natural units of meaning;*
- *Classifying, categorising and ordering these units of meaning;*
- *Structuring narratives to describe the contents; and*

- *Interpreting the data.*

Yet both Cohen *et al.* (2007) and Miles and Huberman (1994) agree that coding is the first stage of the analysis: indeed, Miles and Huberman (1994:56) simply note that ‗coding is analysis', however Walliman and Buckler (2008:226) note that the process of coding is analytical, and requires reviewing, selecting, interpreting and summarising the information, without distorting it, furthermore adding that coding is ‗a first step in conceptualisation'. Coding is thus the ‗process of disassembling and reassembling the data…to produce a new understanding that explores similarities and differences, across a number of different cases' (Cohen *et al.*, 2007:492-3).

Such codes are assigned to various units of meaning from the interview responses. They may be categorised in a number of ways: Lofland (1971) advocates six phenomena: acts, activities, meanings, participation, relationships and settings, whereas Bogdan and Biklen (1992:61) incorporate Lofland's phenomena in addition to several others:

- *Setting/context: general information on surroundings that allows you to put the study in a larger context;*
- *Definition of the situation: how people understand, define, or perceive the setting or the topics on which the study bears;*
- *Perspectives: ways of thinking about their setting shared by informants ("how things are done here");*
- *Ways of thinking about people and objects: understandings of each other, of outsiders, of objects in their world (more detailed than above);*
- *Process: sequence of events, flow, transitions, and turning points, changes over time;*
- *Activities: regularly occurring kinds of behaviour;*
- *Events: specific activities, especially ones occurring infrequently;*
- *Strategies: ways of accomplishing things; people's tactics, methods, techniques for meeting their needs; and*

- *Relationships and social structure: unofficially defined patterns such as cliques, coalitions, romances, friendships, enemies;*
- *Methods: problems, joys, dilemmas of the research process – often in relation to comments by observers.*

Walliman and Buckler (2008) state that the next stage of qualitative analysis is to explore patterns and themes in order to make meaningful groupings of the codes in an attempt to explain what, why and how phenomena occurs. Miles and Huberman (1994:69) refer to this as a more general, explanatory level to make sense of the patterns, or pattern coding, which they refer to as ‗a way of grouping those summaries into a smaller number of sets, themes, or constructs'. Such codes, according to Miles and Huberman (1994:70) are often interrelated, and consist of, ‗themes, causes/explanations, relationships among people, and more theoretical constructs'. Consequently, during coding, themes emerge enabling analysis to become more structured (Ezzy, 2002).

According to Miles and Huberman (1994:72), the subsequent stage of analysis is ‗memoing' in order to refine the codes and their relationships in order to theorise. As Miles and Huberman (1994:72) state, memoing, ‗ties together different pieces of data into a recognisable cluster' which in turn may be related into a series of propositions.

Although this theorising appears to be the last level of analysis for Cohen *et al.* (2007) and Walliman and Buckler (2008), resulting in a summary of findings in relation to the data, while indicating where future research ought to be directed, Miles and Huberman (1994:81) identify an additional stage, that of creating a vignette, ‗a focused description of a series of events taken to be representative, typical or emblematic…It has a narrative structure that preserves chronological flow'.

It would appear that Miles and Huberman (1994) have a refined method for qualitative data analysis; however, there are similarities to that of grounded

theory (Charmaz, 2005; Cohen *et al.*, 2007; Creswell, 2007; Robson, 2002). In relation to the process that Miles and Huberman (1994) advocate, that of coding, pattern coding and memoing, these relate to the types of coding in grounded theory: open, axial and selective coding (Cohen *et al.*, 2007; Creswell, 2007; Robson, 2002). Open coding identifies units of analysis, for example, meanings, feelings, actions and events. Axial coding explores the links and interconnections between the various units into central categories, while selective coding identifies a core code in relation to the other codes. As Creswell (2007:57) notes, selective coding produces a ‗story line' is written which integrates the codes. Ultimately, the analysis for the interviews ought to be based on such open, axial and selective coding.

After the collection, coding, interpretation and production of a vignette, validity was ascertained by distributing the vignette to the research participants, with an invitation to report the extent to which they agreed or disagreed with it in relation to their experience and to the experience of others. Further comment was invited to elaborate on responses.

7.10 Instructor Interview Analysis

7.10.1 Introduction

The instructor interviews were conducted in an attempt to explain the themes raised through the previous research phases, thus providing additional depth to the exploratory findings through the online surveys and the questionnaire. The interviews adhered to qualitative analysis as described in 7.11.5.

7.10.2 The Sample

The respondents for the interviews were all instructors from one cluster of clubs within the Wing Chun association. By cluster, there is a main club where all train and teach on a Saturday, with three separate additional clubs in the locality where lessons are taught during the week.

By definition, an instructor within the Wing Chun Association is a Wing Chun participant who has progressed past the final empty-handed form. Furthermore, each instructor would have completed a British Council for Chinese Martial Arts (BCCMA) coaching certificate and hold a current first-aid qualification. Additionally they would also be acknowledged by their Sifu as being of instructor quality: to this extent not all students who progress past the final empty-hand form are necessarily instructors. Consequently from the club, there are only five instructors who meet the eligibility criteria.

For the purpose of this discussion, each instructor will be referred to by an initial, followed by a number: this number correlates with the line number on the interview transcripts from the full interviews (Appendix XI): as an example, A12 relates to instructor A, line 12.

7.10.3 Interview contexts

As discussed in 7.12.4, for health and safety reasons, the interviews were conducted away from the training environment at a convenient time for the interviewee. This resulted in interviews being conducted in a range of informal

settings, which as previously highlighted, can promote participant responses away from a more formal context (Robson, 2002).

Prior to each interview, a period of orientation occurred. This involved conversation away from the focus of the research to ease the interviewee into discussion. This general conversation varied in duration given the location of the interview (discussed in further detail below).

From the initial conversation, the focus of the research, the themes of the thesis, etc. were introduced to provide a context for the interview. Additionally, the interviewee was provided with a list of the interview questions as an orientation. Furthermore, the ethical protocol was provided to the interviewee, which was subsequently expanded on prior to the interview, along with a signed declaration of the interviewee‘s consent. This process took approximately fifteen minutes before the first question was asked.

The actual interviews, where the questions and themes were discussed, are recorded in Appendix XI, similarly discussed below. The duration of the interview is recorded on the transcript. The interview transcript only covers the questions and responses and not the entire duration of the interview context, including the pre- and post-interview discussions.

During the interview, notes were recorded relating to the responses of the interviewee. Post-interview, the themes were relayed back to the interviewee to ensure that their responses were perceived as accurate. From this, the interviewee was asked whether they would still agree to the interviews being used for the research, providing a chance for the interview to be withdrawn. The ethical protocol was again discussed, before again returning to general conversation. In addition, when the interview was transcribed, a copy was sent to the interviewee to similarly request whether they still agreed for the interview to be used for the research.

The interviews were conducted in a variety of locations, which in turn affected the length of the interview process: below a brief overview of each interview context will be provided.

Interview A

The interview was conducted on a Saturday outside of the training hall after a training session. The class had disbanded and the training location had not been previously booked, thus the interviewee deemed that it would be both convenient and appropriate to be interviewed.

The interview was relatively short in duration as the questions asked were answered without any digressions from the interviewee. Supplementary questions were similarly not asked as the responses had answered the questions. The actual interview phase lasted for twenty minutes.

Interview B

The interview was conducted on a Saturday after a training session over a meal at a TGI Fridays. The interview phase lasted approximately forty-five minutes, with the interview conducted in two halves due to food arriving mid-interview.

Although requesting a quiet corner to conduct the interview, as it was lunchtime on a Saturday, the restaurant soon increased in clientele and subsequent noise, although this was not deemed to have affected the interview by the interviewee or the interviewer.

Interview C

Interview C was conducted mid-morning on a Thursday in a relatively quiet coffee shop. The time was mutually convenient given the nature of the interviewee and interviewer‘s work schedules. The interview phase lasted for thirty-five minutes.

Interview D

As with Interview A, this interview was conducted on a Saturday inside of the training hall after a training session. The class had disbanded and the training location had not been previously booked, thus the interviewee deemed that it would be both convenient and appropriate to be interviewed. As with Interview A, the interview was relatively short in duration (twenty-five minutes) as the questions asked were answered without digressions, additionally it was deemed by the interviewer that full answers had been provided which limited supplementary questions.

Interview E

The final interview was similarly conducted on a Saturday after a training session at TGI Fridays over a meal. Despite being a lunchtime interview, the setting was quieter than for Interview B. Additionally, the interview was not interrupted by the arrival of food as only drinks and snacks had been ordered. The interview phase lasted for forty minutes.

7.10.4 Entry into Wing Chun

People appear to enter Wing Chun for individualised reasons: two reasons appear from the sample, that of a generic interest in the martial arts and the other, self-defence. Yet, it would also appear that people do not necessarily go looking for Wing Chun specifically, there appears to be an element of chance that leads to training in the style.

In relation to self-defence, A4 specifically comments, ‗My initial reason for coming to Wing Chun was for self-defence…I was not looking for Wing Chun specifically, I was just looking for anything really that would help me defend myself'. Indeed, A4 discusses that this need for self-defence arose from being bullied at school and being taken advantage of. Although this bullying initially led A to take up weight training, when he was attacked on holiday, he realised he needed to learn something practical. Upon approaching the local recreation centre to enquire about martial art classes, a Wing Chun club had just opened, which was A's first ‗taste' of martial arts. Such bullying is not necessarily a key reason for training, for example, B6 specifically notes, ‗I was not one of the kids that was bullied at school, but I was not in the higher tier', although he similarly states, ‗some people used to pick on me at some points'.

For the other instructors, their interest in martial arts or other fighting styles led to their Wing Chun practice. For example, B6 comments, ‗I always like martial arts. I was always drawn to it…I don't know why'. C2 notes that he has ‗trained in martial arts all my life', while D14 states, ‗I guess I was a closet Bruce Lee fan and I was into the idea of martial arts'. E12 discusses his previous exposure to boxing as a child which eventually resulted in training in Wing Chun.

One important theme that has also arisen from the interviews is that few of the instructors have purposely sought out Wing Chun as a martial art initially: there appears to be an accidental approach to finding the style. E14 specifically states his exposure to Wing Chun was due to ‗luck' whereby, ‗I didn't choose Wing Chun as a particular style…I just thought I'll go and put my head in the

door and see what it is all about'. B10 also notes he was _very, very lucky' to have found Wing Chun, selecting Wing Chun having based his decision on reading a number of descriptions of martial arts and using the criteria of empathy with a female as to the practicality of each style he examined.

This element of chance appears to have led other instructors to Wing Chun: D14 discusses how after a couple of years of training in Shotokan Karate, a group of his training friends found Wing Chun, pointing out to him, _it is much quicker, much faster'. This led to training in Wing Chun, whereby D14 notes that the style was less formal than Karate, that questions could be asked directly to the instructor, that there was less egotism in Wing Chun and where the learning environment was more preferable (D16). C2 comments that he had a long period of time without training in any martial art and decided to find a style: Wing Chun was the first club he went to see where he was _sold on the first day…That was it. It was just the simplicity of it'. This simplicity was combined with a fascination, where C2 notes, _Sifu [Sifu A] was training; I believe it was with yourself' continuing, _He was talking to me looking in completely the opposite direction to you, and taking you apart in places' (C4) _and I thought _how the hell is he doing that' and I was fascinated' (C6).

In summary, self-defence and a generic interest in martial arts, combined with an accidental approach of discovering Wing Chun appears to be the reason for instructors having started training in the style. From starting Wing Chun, what is it that continues to appeal to the instructors to continue training?

7.10.5 How Wing Chun challenges

Wing Chun appears to keep a core of people continuing to train for a number of years investing time, effort and commitment, for example, one of the instructors (B) regularly drives over from London on a Saturday for a two-hour session. Yet in analysing why instructors commit up to twenty-seven years of training in this one style, a couple of themes emerge, predominantly the way that Wing Chun provides a constant challenge in a quest for perfection. C16 specifically

comments that, ‗it's that concept of striving for perfection', similarly A22 notes, ‗I'm still looking and striving for perfection…there is always something to work on'. Furthermore, B12 comments on a ‗desire to push myself that but further', with D26 stating that he is ‗trying to constantly improve those skills'. Indeed D26 further explains that this desire ‗becomes an addiction'. In exploring this sense of addition, B14 states that Wing Chun ‗is a weird thing: it's like…drugs or something'. D26 refers to it as ‗a healthy addiction' where training in Wing Chun provides a series of benefits as explored in the next section.

The challenge of Wing Chun appears to constantly evolve as noted by C16, whereby, ‗you think you get somewhere and then your path changes and you go down a different route'. To this extent, B42 explains that Wing Chun is a form of ‗self-analysis' whereby if something does not appear to be working, ‗it's something to do with me and not the person who's trying to punch me'. Similarly D32 discusses that Wing Chun enables him to be self-critical, to ‗want to always try and improve', adding, ‗it's just never ending…part of my life now…learning become much more natural, the style becomes more natural'. The constant learning is explained by C40, who notes, ‗I think that's the beauty of it; it's constantly evolving…it's a constant exploration of yourself, or your body, mind, of the art'.

This quest for perfection appears to be both engage both the physical and mental modalities: D26 explicitly comments on the ‗physical and mental' elements, adding that Wing Chun engages ‗mind and body' (D28), whereas others comment more implicitly. C18 talks about the sense of when training starts to work, ‗it's one of those acts you have to feel' explaining that although technically his physical positions may be correct, the mental focus needs to either be engaged or disengaged. Indeed, C44 appears to indicate that initially there is a mental challenge to engaging with the physical skill ‗every time you think you've got it, something else just pops up to make you question' but that this mental engagement needs to become a natural reaction noting, ‗my mind is

either focusing on the job or there‘s no need to focus on the job as it naturally reacts to what‘s been trained into me‘ (C44).

The physical and mental challenge of Wing Chun is further discussed by C30, who comments, ‗to deal with the speed we have to deal with and the in your face-ness of Wing Chun and the close proximity of where your fighting takes every one out of their comfort zone‘. In addition, a different element that appears to challenge the mental modality is mentioned by A22 who comments, ‗you could call it a battle with your self‘. B38 further explains that ‗to do Wing Chun properly, you have to have the correct mental state…stay relaxed, stay slightly focused, concentrate on yourself and not necessarily the results‘, further adding that ‗the frustration kicks in when you know you‘ve done it in the past but you can‘t do it now…your mind‘s not quite right‘.

D46 discusses that a key element to Wing Chun is that of relaxation which appears a synthesis of both mind and body, ‗the skill is to relax…it dawned on me that it‘s just about relaxing and accepting what your body‘s capable of‘. Furthermore, B38 explains the link between the mind and body explicitly as a result relating to the frustration from training, which in turn leads him onwards to achieve perfection, by noting, ‗your performance is not about whether some body can hit you, it‘s about whether you can cope with it in the way you want to cope with it. And that‘s when it gets difficult, when the frustration kicks in is when you know that you‘ve done it in the past but you can‘t do it now. And it‘s because your mind‘s not quite right and that‘s the hard bit of WC‘.

In summary, Wing Chun appears to provide a constant challenge in this quest for perfection for the individual engaging at both a physical and mental level. However, such perfection may never be attained. As D22 comments, ‗you know the more you get into it, the harder you have to train to attain the skills that seem unattainable‘. Similarly, C18 comments that Wing Chun, ‗can be frustrating, it can be very frustrating, it‘s also very rewarding‘. Such rewards are explored in the next section.

7.10.6 What Wing Chun provides

Although the challenge in the quest for perfection appears to be a key driver for participation in Wing Chun, other benefits may also be derived from such training.

C22 comments that training in Wing Chun has reduced his level of aggression, in turn suggesting that this may be due to feeling more relaxed and more confident as a person, ‗I did find myself being quite an aggressive person. I was not a fighter, I was not always in trouble, I was more aggressive in my outlook, in my demeanour. Wing Chun's taken that away completely, it's just gone. I'm almost turning into a complete pacifist now. Things have gone full circle, which is very strange, but it is I'm more relaxed. Err defiantly more confident, defiantly more confident'.

Such confidence may be explained as a result of this continual confrontation with the training in Wing Chun. As E32 ‗I'm hugely more confident about everything to do with me…the amount of hard work that I have put in, nothing else would have put me where I am today other than me doing it…there's no quick way…when I talk about confidence, I don't mean external arrogance of confidence…I just know wherever I go, it's me, I've got nothing else outside of me'. This hard work, or in Chinese, ‗Kung-Fu' appears to thus enable the practitioner to confront themselves, to realise that they are the one responsible for their actions, that they are in control. Indeed, A12 additionally explains that originally his training, ‗went through an aggressive stage…I think that was insecurity. I was not confident in what I was doing, I was not confident in who I was'. Thus such confidence appears to lead to a sense of personal control, and in turn, leads to becoming a calmer, more relaxed person.

This is further explored by B12 who states that Wing Chun ‗does make you a lot calmer person' adding ‗doing Wing Chun frequently, I am slightly calmer, slightly

more relaxed‘ (B14). In exploring this notion of relaxation, B16 relates his Wing Chun experience to cycling and riding a motorbike, ‗it‘s kind of relaxed, you‘re kind of enjoying it, but you‘ve got to concentrate…There‘s no adrenalin rush…but it‘s that sense of ‗I‘m in control‘, I‘m relaxed, I‘m enjoying myself‘. Indeed B60 stresses that Wing Chun provides a greater sense of such experience, that there are times he does not get the same feeling from cycling or the motorbike, he has never felt this within Wing Chun. Indeed, the relationship between Wing Chun and other activities is explored by D22, who notes that despite cycling and walking, Wing Chun is, ‗the one exercise that physically keeps me on an even keel‘. This sense of achieving a balance is further explained by D28, who comments, ‗I can turn up to a session feeling absolutely dreadful…I come away and I feel great…feeling fantastic‘. In summary, E20 states that, ‗the physical activity, the mental calmness, enjoyment‘ are the result of training in Wing Chun.

As a result of this relaxation and calmness, this appears to help in relation to stress management. A12 specifically comments that Wing Chun ‗has helped me through a lot of stressful times‘ adding that there is an ‗integral stress management in Wing Chun itself as far as training is concerned‘ (A14) derived through the ‗stance, breathing, and just general relaxation and there‘s also having an escape from everything else. The minute I come to training, I think of nothing else, except training…it‘s just a complete and utter escape‘. D22 thus concludes, ‗if I didn‘t do it, I would probably go mad‘.

An additional theme has similarly emerged, that of the social factor from the familial style of Wing Chun. D26 comments, ‗it‘s good to see your friends as well on a regular basis… there must be a social aspect‘. C48 noted that in other martial arts, he would just turn up, train and go home, yet in Wing Chun, ‗we‘ve got social events. We can be called upon, any one at any time. And I think that is another thing that makes it special for me‘. Furthermore, D34 discusses a number of other social aspects and opportunities that have been a result from engaging with Wing Chun, ‗It‘s given me a hell of a lot really, travel, I‘ve been

around the world, I‘ve met people, I‘ve done things that I never would have done had I not done Wing Chun… It‘s opened up doors that I would have never considered… It‘s taken me to places and to meet people I would have never have met… and that‘s a real positive because the people that we have met have just been such good people‘.

In summary, the benefits from training in Wing Chun appear to be that the sense of relaxation and control can lower aggression and stress levels by making a person feel calmer. Relaxation is a result of the actual training and relates to both a physical relaxation in technique, and a mental relaxation in trying to disengage thinking to react naturally. In achieving a degree of skill, a sense of control emerges. In addition, from engaging in Wing Chun, there appears to be a social bond between practitioners.

7.10.7 Wing Chun philosophy

A key focus for this thesis has been in exploring whether Wing Chun has a fundamental philosophy. Yet what is this philosophy? Although the interview specifically explored this question, the responses were rather elusive. By this, B48 comments that considering such philosophy used to always get him ‗wound up‘, specifically as he considered it to be Taoist, whereas others would advocate a Confucian approach. Yet both the Taoist and Confucian approach propose the principle of balance. This notion of balance, in relation to Yin/Yang is commented by A18 who states, ‗Yin/Yang is the ultimate balance…for every positive there has to be a negative…so the whole universe had to be in balance and the same with Wing Chun, softness balanced with hardness‘. A20 also discusses ‗you‘ve got to be strong when the time requires it and you‘ve also got to be soft when the time requires as well‘, ultimately concluding that in relation to Wing Chun, ‗I don‘t follow any religion because it‘s my own‘. E46 similarly discusses how any philosophy within Wing Chun is his own, commenting, ‗there‘s a philosophy that I can read. I can take that in and formulate my own

thoughts around it…all those things I take on board…it's how you internalise and justify to yourself'.

This sense of ownership over the Wing Chun philosophy is also commented by B48 who suggests, 'I think it's pragmatic…it is what it needs to be'. B50 further adds, 'it's a way of living', that it is 'what actually works'. This pragmatic approach is similarly noted by D44 suggests that the philosophy is, and should be, a 'more natural' philosophy, acknowledging that although there are principles, or maxims for training, these are the practical foundation of the art and as such, are embedded in the training, thus do not necessarily need reinforcing. By a natural philosophy, D6 discusses the notion of adaptability, that through learning Wing Chun, this has caused him to be adaptable due to the constant changes being introduced in his earlier Wing Chun training, before joining WCA, whereby he notes, 'it was not difficult to change, we were actually taught something that we could then really, actually apply'. D42 similarly comments that his approach to Wing Chun is always evolving, whereby continual engagement has made him realise the depths of Wing Chun, adding, 'it becomes a way of life and it certainly becomes part of you and you become part of it…you're living and breathing Wing Chun…it's moulded itself into you so you develop with it'.

In summary, although this is a very brief discussion of the philosophy of Wing Chun given the lack of response within the interviews, perhaps the key aspect is that it can be whatever the person wants it to be, an individualised philosophical approach that becomes part of the practitioner, although balance would appear to be one aspect of this. To this extent, if the philosophy is internalised and individualised, does this manifest externally outside of the Wing Chun environment? The interviews appear to indicate that such philosophy developed in Wing Chun is applicable to daily life, that it is a lived philosophy.

7.10.8 Application of Wing Chun to life

Wing Chun appears to be a significant factor in the instructor's life: this would appear to be an obvious statement in that they are instructors and have committed such time to training and teaching. Yet in support of the significance of Wing Chun, A10 states, "I don't know where I would be without Wing Chun…It's part of my life and it integrates and infiltrates every part of my life and I use it wherever I can'. C50 similarly notes the transformative nature of Wing Chun, stating, "it's just changed my life…I guess if you met me fifteen years ago, I wouldn't have guessed I'd be here, where I am today'. D22 comments that Wing Chun is "my one constant in life'.

In terms of application, A10 notes that there are certain basic principles that are applicable, "the softness, the relaxation and balance…It's all about balance'. A16 develops this further, stating "you've got to get a balance between work, family and your training' adding "you've got to get a balance between everything, every aspect of life' (A18). Indeed, C44 similarly stresses the importance of balance in relation to the "centre-line' [one of the key principles in Wing Chun], whereby, "you're either going one side of it or the other…I find it within all walks of life'.

This centre-line principle is similarly commented by B20, who relates it to his work in knowing his own boundaries, that if someone upsets the balance too much, he reacts, "people can get me to a certain point and one they get me past that point, I absolutely hate it…once people cross a certain line with you, that's it, you're finished with them'. Furthermore, E36 stress the importance of the centre-line, where Wing Chun has helped developed what he terms as an "incredibly strong' core, adding, "I feel incredibly solid, and incredibly strong…it sounds ridiculous'.

D32 discusses the relationship of Wing Chun to life in that the self-critical nature adopted through Wing Chun has enabled him to apply this to other domains, "I would say that the Wing Chun has brought that out in me'.

In summary, Wing Chun would appear to be a significant factor which is applied to life as commented by all instructors, where Wing Chun has become part of their life, with the principles of balance and adoption of a centre-line being key elements that have transferred. Given the fundamental impact of Wing Chun on the instructors, further analysis was conducted into this relationship between the synthesis of Wing Chun to the person.

7.10.9 The Place of the individual

A theme that developed related to the philosophy is how Wing Chun becomes internalised and how it becomes the person, that although there is a period of learning from others and through developing a greater understanding through teaching others, the highest ideal appears to be when the practitioner makes Wing Chun their own. D46 discusses this in depth, noting ‗probably within the last two years is the first time that I've ever actually felt that I own my WC… you go round looking for these answers from all different individuals… the last trip to Hong Kong it dawned on me that it's just about relaxing and accepting what your own body's capable of and then suddenly I found that out that it's my Wing Chun… there's no longer a panic of not to do this and not to do that, it now my Wing Chun and I apply it, and learn it'. Indeed, D42 adds, ‗the more you're in it, the more you realise…and appreciate…Wing Chun'.

E40 similarly discusses how Wing Chun has become part of him, ‗it is me'. Furthermore, E50 considers that the internalisation of Wing Chun is central, that although a person can train in Wing Chun, they have to learn it for themselves. Specifically E50 states ‗personalising your Wing Chun comes from your core and through its practice'. B64 also discusses Wing Chun as a personal approach, noting, ‗I only care about myself and how I develop…if I'm good enough to pass Wing Chun on, brilliant'.

To explore the conviction of such approach within Wing Chun, a question was asked to explore if instructors would ever see a time when they would retire from Wing Chun, for example through age, accident or injury. The key theme that arose from this question was that instructors would still engage in Wing Chun in some way:

> *No never. The day that I give up Wing Chun is when I am not physically capable of doing it any more. But that‟s the physicality, but as far as WC the philosophy I will always be using it. As long as I‟ve got my wits about me, as long as I‟ve got my brain, I‟ll still be using it. And the day that I die will be… the day that I stop Wing Chun. Hopefully that‟s a long time in the future. But who knows?* (A24)

> *It doesn‟t matter what happens physically you‟ve still got your mind, and the way you can approach things, the way you can look at things, interpret things… So if I lost an arm, I would still continue training. I‟d have to adapt it to my liking, if that makes sense.* (C50).

> *I often think that because I‟m dealing with paralysed people at work if I was in a wheel chair would that change me. Well it would certainly change what I was able to do physically, but no I think I‟d still continue working out. I‟d just adapt it to fighting in a wheel chair. I‟d probably miss not being able to use my legs but I would continue it because mentally and physically it‟s that important.* (D54)

> *I think that whatever life throws at me now it gets dealt with in the way that I am because of my Wing Chun. So if something horrific happens to me… I‟m sure that I would not say „well that‟s it I‟ll give up everything‟. There would still be something in there about who I am, whether I‟d practice it in terms of physical WC I don‟t think I could if it was that damaging, but I still think I‟d be doing it in some way.* (E56)

In summary, Wing Chun appears to be internalised at the higher levels of practice, that Wing Chun becomes moulded to the person. It would also appear that Wing Chun is a life-long practice, uniting elements of the physical and the mental (an aspect previously discussed), yet to the extent where Wing Chun could still be practiced and applied even outside of the physical modality.

7.10.10 The future of Wing Chun

As previously discussed, Wing Chun has expanded rapidly through the Ip Man lineage, with his sons, Ip Chun and Ip Ching being notable figures in the Wing Chun world. Yet both brothers are in their eighties, thus eventually they will pass. Considering the political nature of Wing Chun as discussed in the introduction, how will Wing Chun develop in the future? This question was asked to the instructors.

C52, E62 and A26 discuss the political ramifications of the passing of Ip Chun. For example, C52 comments, ‗it would be nice, in an ideal world for Master Ip Chun, on his death bed for instance, to say ‗right, I want…Sigung to continue my work, to get him to take over', but there's so many people that want a bite out of the cherry'. E62 similarly comments that ‗when Ip Chun dies, I'm sure people will come out of the woodwork and chase for whatever accolade they are looking for'. A26 states, ‗I think we're heading for a storm when Master Ip Chun passes away and there will be a settling down time. I think it will sort itself out, but I think there will probably be a bit of battling…we're just got to make sure that we stay out of it and we stick to what we're doing'.

Yet despite the potential political turmoil, C, E and A, along with D and B raise an interesting perspective based on the family-based nature of the Wing Chun Association, that as long as the Wing Chun Association continues, the political landscape of Wing Chun is unimportant. This is illustrated whereby C42 notes that he does not allow the politics of Wing Chun to bother him, ‗I just look at my

personal Wing Chun and the Wing Chun within our family…others do not concern me' adding that as he has 'no control or influence' over the politics 'things that don't affect me personally or the people around me that I care about, I don't really bother with'. E62 similarly stresses, 'I am more worried to tell you the truth to what happens to people like D, A, yourself, C, my immediate circle…my Kung Fu brothers that I have grown up with and that I train with…I'm quite happy to withdraw even more now; I'm quite happy to have even less contact with less people'. Furthermore, E60 comments that, 'I don't really look at that picture because it's not going to affect me. It doesn't matter what happens to other people in the world'.

In terms of the future development of Wing Chun, C56 comments that having trained in Hong Kong with the masters, 'they said our Wing Chun is some of the best they have ever seen' adding that although Hong Kong has always been seen as the centre of excellence for Wing Chun, possibly the UK may become the next home for Wing Chun. This suggestion that the UK may be a central place for expertise in Wing Chun is similarly shared implicitly by D56 who comments that 'I hope that with our family of Wing Chun, we've got the Midlands and that it will just continue on the way it's always continued…[in relation to Hong Kong] I think they're losing what they've had…conforming with [Wu Shu] competition… for me that's the wrong way to go: it should still be taught the way it's been taught…it's not a competition style and it should stay that way really'. When asked about the political events occurring in Hong Kong, questioning B resulted in the response, 'it's about me and it's not about anything else' (B66), stressing that as long as he can train, it does not matter what happens externally to Wing Chun.

Ultimately, the future of Wing Chun appears irrelevant to the instructors, with A26 concluding that, 'we love it for what it is and what it's done for us and not for where it's going to get us'.

In summary, although the future of Wing Chun may have significant political implications, outside of the WCA, these are seen to be insignificant, as long as the instructors can still train and teach what they deem to be traditional Wing Chun.

7.10.11 Vignette

As a vignette, a person‘s motivation for learning the martial arts appears to be for learning self-defence. The person may find Wing Chun, as part of this search.

As the person trains in Wing Chun, they achieve a sense of relaxation and increased control, which appears to lower their aggression and stress levels, making them feel calmer. The social aspect of the family nature of the style can also provide a sense of belonging.

Paradoxically, the person may also become frustrated through the constant challenges they face through Wing Chun, specifically the quest for perfection.

As a person continues to train in Wing Chun, they develop a symbiotic relationship with the style: they become the style and the style becomes them. An example of this is where principles of balance and maintaining a centre-line developed through training are equally applicable to life. This in turn results in the practitioner being unable to leave Wing Chun due to this sense of unity, to the extent that they become aware that Wing Chun is a life-long practice. Even if physically incapable of training, the person could engage mentally with the style.

Despite the significant growth of Wing Chun and the political ramifications within the style, an almost selfish approach is adopted where as long as the individual can train within their family unit, external political events are insignificant.

This vignette however does not explain why people leave Wing Chun, furthermore a longitudinal study assessing how engaging with the style impacts on the individual could be directions for future research.

7.10.12 The validity of the vignette

Additional validity within this phase of the research was established by providing the interview participants with the vignette while asking the extent to which they agreed with it (ranging from strongly disagree, disagree, neither agree nor disagree, agree, strongly agree), also for additional comments. From the responses, three out of five instructors (60%) strongly agreed, while two out of five instructors (40%) agreed. As such, all instructors indicated a level of agreement with the vignette.

Two instructors provided additional comments: E commented, ‗I don‘t agree with the line ‗becoming frustrated‘. Maybe I did at first but it‘s hard to remember‘, while D commented, ‗Wing Chun does become a way of life...it provides a balance. ... Training and practicing Wing Chun is a catharsis. ... I see it as a lifelong study at one‘s own pace.‘

7.11 A return to mixed methodology

In returning to the defining features of mixed methodology, *mixing* needs to occur within the data collection, data analysis and/or interpretation to adhere to this pragmatic methodology (Teddlie and Tashakkori, 2009). Such *mixing* has occurred within the three research phases in relation to the data collection and analysis, although the interpretation and subsequent discussion in Chapter 8 will further unite the themes raised through the research.

As demonstrated through Figure 6.2, internet surveys, paper-based surveys and interviews, have been used to ascertain whether the taxonomy originally posited can be verified through respondents, or indeed, if the taxonomy requires adapting. Each data collection phase thus develops upon a previous phase,

through either exploring or explaining the issues that arise. As such, the development of the taxonomy led to the development of the initial online surveys to *explore* whether there was evidence in support. Such exploration was further developed through distributing the Wing Chun questionnaire. Both the results from the online survey and the Wing Chun questionnaire could then be explained through conducting the instructor interviews.

Teddlie and Tashakkori (2009:274) refer to this type of data analysis as '*sequential mixed data analysis*', where the qualitative and quantitative strands '*occur in chronological order, such that the analysis in one strand emerges from or depends on the previous strand*'. This sequential nature explains the exploratory and explanatory links between the data as originally discussed by Creswell and Plano-Clark (2007). Specifically however, Teddlie and Tashakkori (2009:274) refer to the approach adopted in this thesis as an '*iterative sequential mixed analysis*' in that there are more than two research phases.

The findings from this chapter will subsequently be discussed in relation to the taxonomy to ascertain whether amendments need to be considered, or whether the taxonomy is justified.

CHAPTER EIGHT:

DISCUSSION

To know that you do not know is the highest;
To not know but think you know is flawed.

Tao Te Ching, Chapter 71
(Lin, 2006)

8.1 Introduction

The purpose of this chapter is to provide an overview of how the research conducted within the thesis has informed the focus. The chapter will develop through a thematic structure, specifically in relation to the different layers of the proposed taxonomy developed in Chapter 3.

8.2 Thesis statement: A reprise

The thesis was defined in 1.6.2 as,

The martial arts have transformed in nature and may similarly be deemed transformatory to the individual practitioner. As such, Wing Chun practitioners have always trained for pragmatic combat skills, although such training can have a resultant transformatory effect on the individual level.

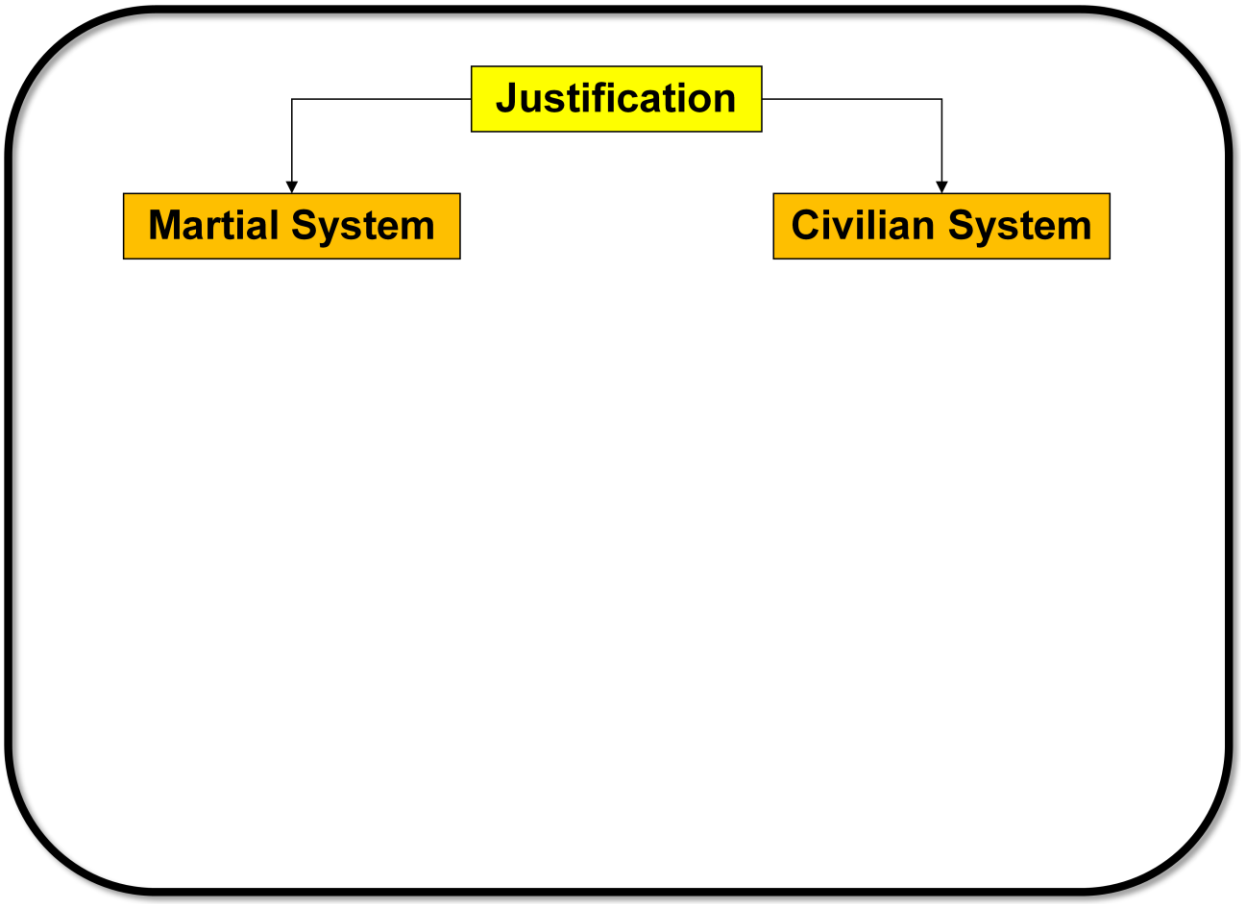
The thesis thus sought to hermeneutically investigate the histo-philosophical motivators for the inception and current participation within Wing Chun in adherence to a proposed taxonomy. Additionally, the thesis sought to explore whether Wing Chun may be deemed a transformatory practice given the assertion that the martial arts are transformatory in nature (as discussed in Chapters 1.2.1; 1.5.4.2; 2.9; 2.12; 3.1.3; 3.1.5; 5.3.2, and 5.5).

Consequently the histo-philosophical discussion of the data will initially be reviewed and interpreted before progressing to discuss the empirical data from the research phases before progressing to analyse the implications of the qualitative analyses.

8.2.1 The philosophical justification for the development of a combat system from a historical case study

An integral philosophy develops from a justification for the development of a pragmatic combat system (Chapter 2.11): depending on the socio-economic drivers inherent at the time, the combat system may be deemed martial or civilian in nature (Chapter 3.2). This is summarised in Figure 8.1.

Figure 8.1: A philosophical justification for the inception of a martial or civilian combat style



From Figure 8.1, the justification for a civilian combat system through the case study of Wing Chun has been explored. Indeed, two possible historical accounts have been discussed in relation to the justification and subsequent development of the style: that Wing Chun developed from the Southern Shaolin Temple, or that it developed within a travelling Cantonese Opera company. Philosophically, the former Shaolin assertion would suggest that Wing Chun was derived from Ch'an Buddhism, while the latter Cantonese Opera assertion would indicate a different philosophical driver.

Both historical accounts will be analysed independently, with the suggestion that the Cantonese Opera link would appear to be the more likely of the two accounts.

The Southern Shaolin Temple hypothesis

The Wing Chun legend specifies that the system developed from the Southern Shaolin Temple (Chapter 4.4) which would imply a different orientation to Wing Chun‘s development. Given the lack of historical sources detailing Wing Chun‘s history, as Howell and Prevenier (2001) advocate, analogy may be used. Howell and Prevenier (2001) however specify that other logical processes would be stronger in nature (Chapter 4.5). Such a logical argument has been advocated through the *modus tollens* approach (Chapter 4.5). The resultant argument identifies a group deemed to share Wing Chun‘s historical foundation from the Southern Shaolin Temple, that of the *Tiandihui* more commonly referred to as the *Triads* (Chapters 4.5, 4.6.2). The Triad‘s historical accounts of the Southern Shaolin Temple are significantly stronger in nature than those of Wing Chun, specifically in relation to the *Xi Lu Legend* which chronicles an account of the Southern Shaolin monks assisting an emperor before falling out of favour with the resultant destruction of the Temple (Chapter 4.6.2). This legend however shares remarkable similarities with the verifiable Northern Shaolin Temple‘s account, where the monks were engaged in assisting the Tang emperor, Taizong (Section 4.8). Indeed, the historical accounts of the monks‘ actions are recorded at the Northern Shaolin Temple on the *Shaolin Monastery Stele* (dating to 728 C.E.) and *Text 7: The List of Thirteen Heroic Monks* (again dating to 728 C.E.) (Chapter 4.8). Given that the Northern Shaolin Temple‘s historical archive is preserved whereas the Southern Shaolin Temple‘s historical archive is not, then this raises a question as to why the Southern Shaolin Temple was so systematically eradicated that no evidence for its existence remains.

Furthermore, the actual location of this Southern Shaolin Temple is problematic as demonstrated by the six competing locations (Chapter 4.7). To date, no

verifiable claim can be upheld as the *true* location (Chapter 4.7), although alternately any number of temples where Ch'an Buddhism was practiced could similarly claim to be *Shaolin* (Chapter 4.9). Consequently, the Southern Shaolin Temple assertion appears relatively weak.

The Red Junk Opera Company hypothesis

The turbulent socio-economic climate of late 18th to early/mid 19th Century Qing Dynasty China led to an increase in political violence, *Xu jue* (Chapter 4.12.2). The increase in *Xu jue* promoted the inception and development of secret societies (Chapter 4.12.4): such secret societies were the *Triads* (Chapter 4.6). To this extent, the justification for the Triad's existence was the establishment of brethren for mutual support (Chapter 4.12.4). The increase in anti-Qing revolutionary activities through secret societies manifested in different ways, specifically the increase in piracy in the South China seas between 1793 and 1805 (Chapter 4.14). During this time, one travelling Cantonese Opera Company traversed the Pearl River Delta on Red Junks (Chapter 4.12). Given the increase in piracy, it is likely that the Red Junk Opera Company developed a pragmatic defensive combat system for defending their boats; a system utilising close-quarter hand-to-hand combat (Chapter 4.14). Indeed, Wing Chun is characterised by a stable stance while predominantly using arm techniques, demonstrating the close-quarter, pragmatic nature (Chapter 1.3). Additionally, given that the pirates preferred weapons were bamboo pikes and the *yao-tao* or *short-heavy sword*, (Chapter 4.14) it would appear relevant for the Red Junk Opera Company to utilise similar weapons, especially as the Wing Chun system makes use of the *Luk Dim Book Kwun* or *Six and a half Point Pole*, also the *Baat Cham Dao* or *double butterfly knives* (Table 1.1). Such weapons may have been tools on board the junks, for example, given that the Red Junk Opera Company travelled with all of their required costumes, instruments, food, staging, etc. the pole may have originally developed from the bamboo used for staging which would have been ready to hand and the knives developed from cleavers (or similar) used by the cooks on board. Indeed, according to Ward (1989), the complement of the Opera Company consisted of ten stage hands

and seven cooks, thus the various tools could be utilised as weapons (Chapter 4.12.1). Furthermore, according to the Foshan Museum (2006b), the *wooden figure instrument* appears identical to Wing Chun's *Muk Yan Jong* or *wooden dummy*, which may have originally an adaptation of the junk's mast (Chapter 4.12.4).

To this extent, Wing Chun may have originally been deemed a civilian art, given the adaptation of domestic tools, the emphasis for self-protection for intra-group combat, the high practical and high technical skill, the design of the style being suited for ideal surfaces (such as the deck of a junk), that the fighting skills were specialised and limited in the number of techniques (Table 3.6).

It must also be noted that Cantonese Opera performed by the Red Junk Opera Company would have been where martial art techniques could be shared and synthesised (despite martial arts training being outlawed by the Qing Dynasty) given the focus of Cantonese Opera on the retelling of classical stories, which consisted of theatrical combat (Chapter 4.12). Thus to an uninformed onlooker, training in Wing Chun or training for theatrical performance may have been difficult to differentiate.

An explicit link has been explored between Wing Chun and secret societies engaged with revolutionary activity, where combat skills would have been of significant importance against the Qing Government (Chapters 4.12.3, 4.12.4). Furthermore the Triads dressed in theatrical costumes during several uprisings (Chapter 4.12.4), additionally the Taiping leader, Li Wenmao led the Red Boat *Three Armies* consisting predominantly of actors (Chapter 4.12.4).

The link between the Red Junk Opera Company and Wing Chun is further strengthened through establishing the existence of the founding father of Cantonese Opera and potentially the founding father of Wing Chun: the significant similarities between Wing Chun's Cheung Ng and Cantonese Opera's Zhang Wu (or Xhang Wu) have been explored (Chapter 4.12.2).

From this discussion, Wing Chun appears to have developed from a justification for the need to develop a pragmatic combat system, thus developing as a civilian art. This confirms that the first layer of the taxonomy may be deemed appropriately justified.

Summary

From this discussion, the stronger argument tends to support the Red Junk Opera Company as developing the combat system of Wing Chun. Although Chu *et al.* (1998) have previously advocated this, they have not offered any depth of discussion to support their assertion. The historical analysis within this thesis may thus enable the debate to continue while providing a foundation for future research directions to further explore what has been advocated in this thesis. Such a research direction should focus on Chinese historical accounts of the Red Junk Opera Company in an attempt to verify the existence of individuals highlighted in Figure 4.1, specifically that of the individual Cheung Ng/ Zhang Wu/ Xhang Wu. Although it would appear that the Red Junks have not been seen since the 1950s, other artefacts such as photos, written accounts, theatre props and indeed weapons, may be in existence which may further verify potential links with Wing Chun.

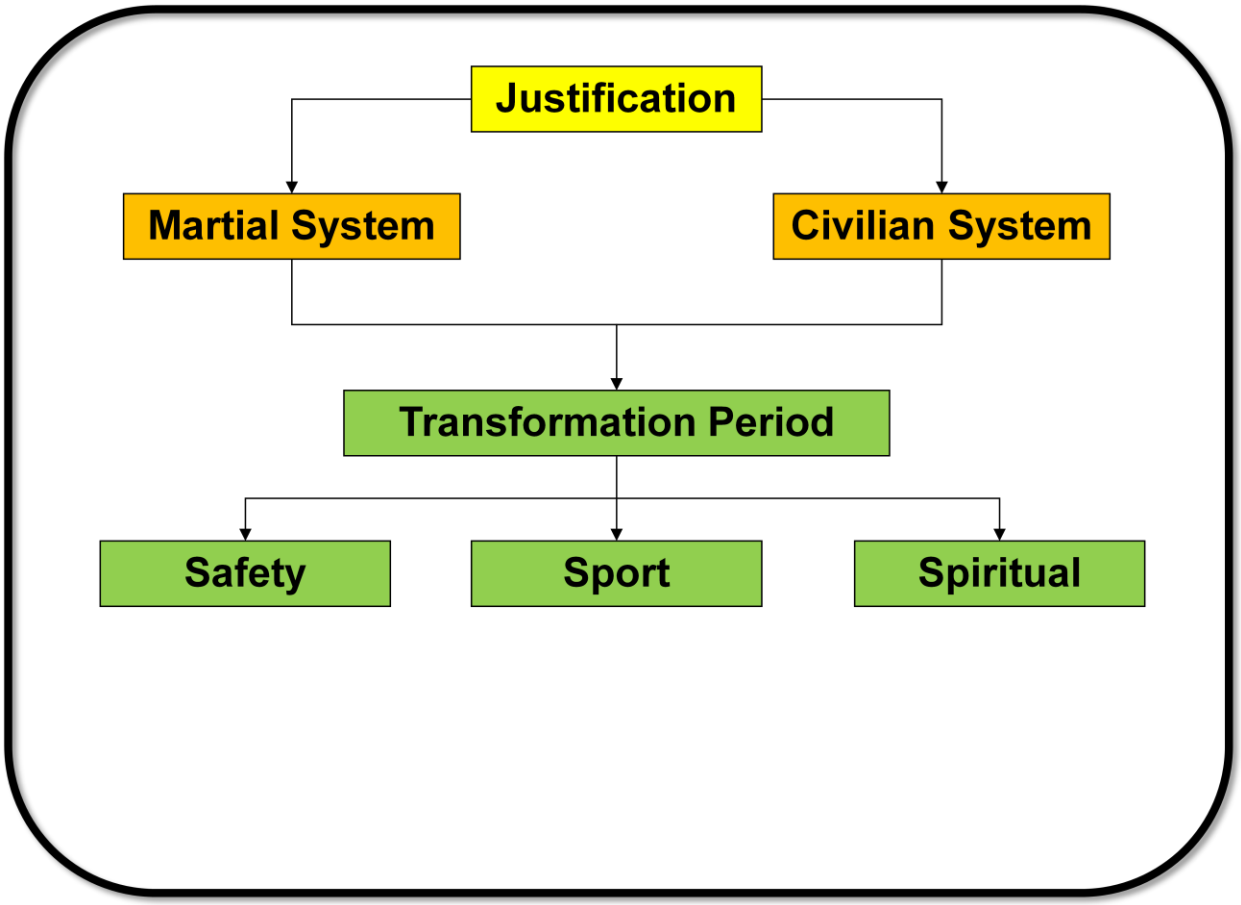
Additionally archaeological research could be explored in an attempt to verify the existence of a Southern Shaolin Temple, however this is beyond the remit of this thesis.

In relation to the taxonomy the justification for a pragmatic civilian combat system has been established. Such a justification would appear to be the response of a group based on the Red Junks to the socio-economic conditions of the turbulent Qing Dynasty. However in further relation to the taxonomy, Wing Chun should have undergone, or indeed may be subjected to, a transformation. This is explored in Chapter 8.2.2.

8.2.2 A philosophical transformation

The next level within the taxonomy is a period of transformation of a martial art resulting in the style being trained for a different emphasis (Figure 8.2).

Figure 8.2: A transformation within the combat style culminating in training for a safety, sport or spiritual emphasis



According to Armstrong's classification system, such transformation may maintain the pragmatic fighting, or safety element (*melee*), transform into a more sporting context (*transition*), or transform into a spiritual practice (*static*) (Section 3.1.3) An example would be where swordsmanship could be retained for safety purposes (*Kenjitsu*), develop into a sporting context (*Kendo*), or develop into a spiritual practice (*Iaido*). This conforms to Reid and Croucher's classification, where they identify that fighting relates to the safety element

through warfare, sport and ritual which relates to the spiritual element (Chapter 3.1.4). Furthermore, dating back to primitive Chinese society, combat was characterised by three different forms as explored in Chapter 2.4:

- For sporting purposes (e.g. in the Warring States period the wrestling contests representing the Yellow Emperor fighting Ch'ih Yu/Chi Yo, a horned monster);
- For spiritual purposes (e.g. for men to become *Chun-tzu* or morally and physically superior men, or for health benefits through training in Wu Quin Xi, consisting of animal postures); and
- For pragmatic combat (e.g. military competence required during the Age of Warring States).

Associated with the emphasis on either sporting, spiritual or safety orientation, a martial art tends to have an associated philosophy. Whereas a collective or group philosophical justification for the inception of a combat system is required (discussed in Chapters 2.11 and 8.2.1), such justification equally applies to the safety orientation of the taxonomy. Additionally, principles for fighting effectively have been discussed in relation to the integral philosophy (Chapter 2.12). Such principles may equally apply to the safety, or the sporting orientation of the taxonomy. Finally for the spiritual orientation, the integral philosophy may be for spiritual growth (Chapters 1.4, 2.12).

In relation to Wing Chun, the system appears to have retained its pragmatic safety orientation, although in recent years has become more diffuse with sporting elements becoming prevalent. This was evidenced at the Ving Tsun Athletic Association Second Annual Conference in November 2005, where senior Wing Chun instructors were asked to vote on which form (a choreographed sequence of movements) could become the standard form for competition purposes, where execution of the form could be comparatively judged. Additionally, a competitive form of *chi sao* or *sticking hands* has gained increasing prevalence.

The discussion of the *spiritual* orientation in relation to Wing Chun is not evident. The literature (Chapter 4.16) lacks discussion of the term explicitly, with principles and philosophy being alternately used. Additionally, the qualitative research phases (Chapters 7.8.3, 7.8.4 and 7.10) failed to indicate any specific, or synonymous, use of the term *spiritual* (as discussed in Chapters 1.5.4.1; 1.5.4.2; 2.12; 3.1.3, and 5.3.2) although these phases did generate themes that may be ascribed to self-development (e.g. self-confrontation, a quest, self-respect, relaxation, lowering of aggression and stress levels, etc.). Consequently, an amendment to the taxonomy would be to replace the *spiritual* category with *self-development*, or a synonymous word.

Furthermore, in relation to the spiritual orientation within Wing Chun, some practitioners advocate the purported health/spiritual benefits at the expense of the pragmatic combat applications.

Summary

A martial art can transform from the original justification for pragmatic combat to a sporting or spiritual orientation, or retain its original pragmatic safety orientation. A martial art however may synthesise elements of the three orientations: for example, the link between sport and spirituality has been explicitly discussed by a range of authors (e.g. Cooper, 1998; Parry, Nesti, Robinson and Watson, 2007; Preece and Hess, 2009; O'Gorman, 2010).

Theoretically however, the motivators for training in Wing Chun are not explicit. This in itself necessitates the need to adopt a research orientation to assess why individuals train in Wing Chun (Phase 1: Chapters 7.3 to 7.4 and Phase 2: Chapters 7.5 to 7.8) and whether such motivators differ to those of a general martial arts sample (Phase 1: Chapters 7.3 to 7.4). Consequently, the histo-philosophical discussion of the data has led to the generation of empirically-orientated research, as discussed below.

8.2.3 A philosophical orientation for Wing Chun

Although historically Wing Chun developed as a pragmatic civilian combat system, there has been the suggestion that the system is currently transforming, whereby the sporting and spiritual orientations are becoming more prevalent (Chapter 8.2.2). To thus identify the philosophical orientation within Wing Chun internationally and nationally, two specific research phases were conducted (Phase 1 and 2).

Phase 1 ascertained the motivators between an international sample of Wing Chun participants and an international sample of general martial artists. Motivators were assessed through the use of Twemlow, Lerma and Twemlow's questionnaire (TLT): to date, this is the only specific questionnaire for assessing training motivation within the martial arts, despite issues raised about the methodology used in developing the measure (Chapter 5.5). An additional measure that has a tradition of research use, the Exercise Motivation Inventory-2 (EMI-2), was similarly utilised as a way of assessing motivation for martial arts participation.

In relation to gender and the length of time a person trains, no significant reasons were identified for why men or women train in Wing Chun as assessed by the EMI-2, and the TLT (Chapter 7.4). The motivators within a UK-based Wing Chun Association similarly did not demonstrate any statistical differences between gender, the length of time a person trains and reported motivators (Chapter 7.8). A significant reason for a population of international general martial artists however demonstrated that females train to develop self-confidence, weight management and stress management, although no significant differences were evident for the length of time a person trains (Chapter 7.4).

Rhodes *et al.* (2008) discuss in their research that there is a lack of theoretical explanation for the association between physical activity and motivation in relation to gender or age; indeed, Birdee, Wayne, Davis, Phillips and Yeh

(2009) reported that gender nor age are associated with training in Tai Chi. However the research by Kilpatrick *et al.* (2005) did report gender differences in relation to motivation, as measured by the EMI-2. The research conducted by Kilpatrick *et al.* (2005) indicated that females report weight management as a significantly stronger motivator than males, while males reported challenge, strength and endurance, competition, and social recognition as significantly stronger motivators than females. Indeed, the research by Kilpatrick *et al.* (2005) supports the findings by Frederick and Ryan (1997) that body-related concerns are a more salient participation motive for females than for males.

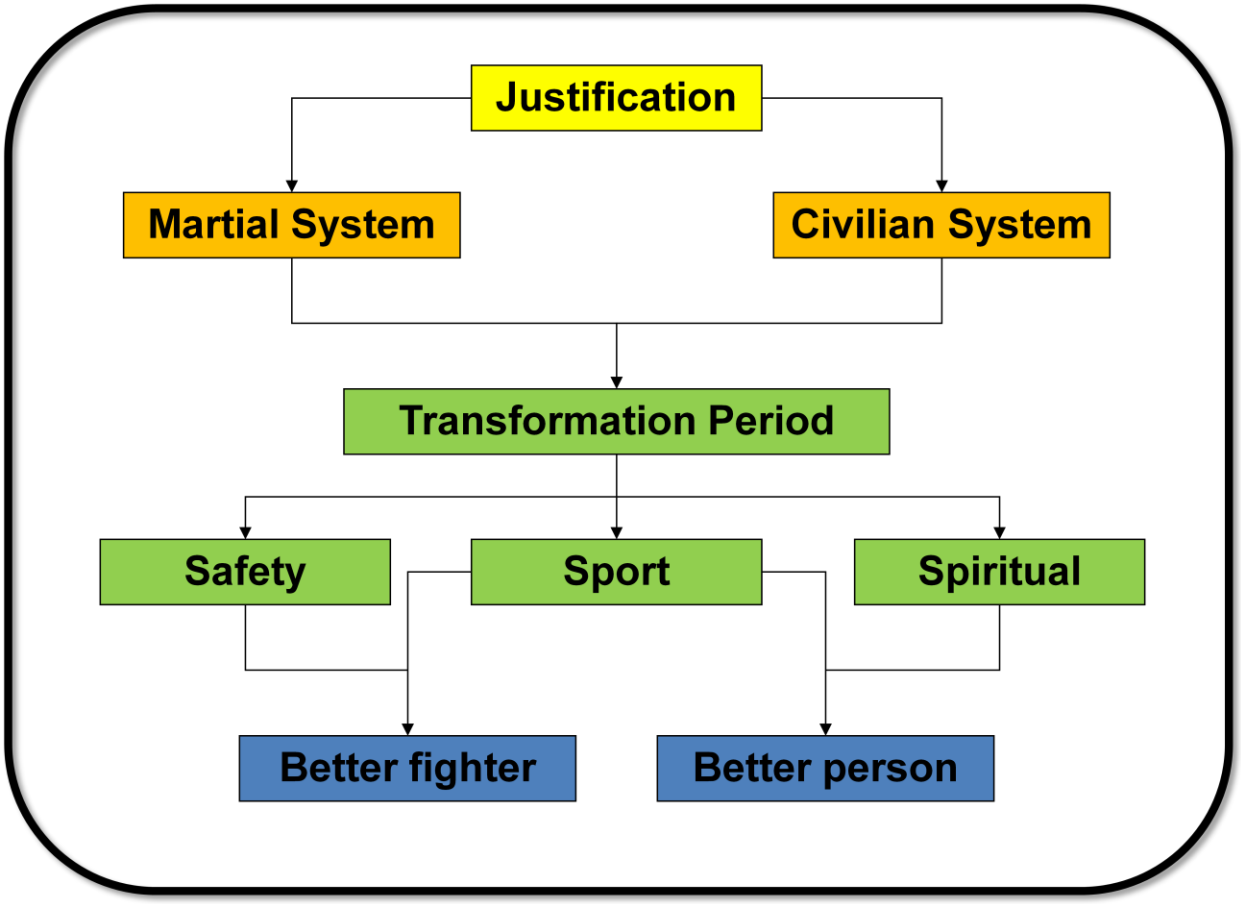
After comparing the two Wing Chun populations and the general martial arts population, a significant difference was reported in the style trained on motivators. General martial artists reported statistically higher the motivation for developing self-confidence, appearance and weight management than the Wing Chun practitioners.

Given that the quantitative research phases failed to indicate key motivators for Wing Chun participants internationally or within a UK-based association, two possible causes were discussed in 7.4: that the measures (TLT and EMI-2) did not discriminate sufficiently for this sample in the range of participant motivators, or that Wing Chun participants train for a complex, uniquely individual motivators. In relation to the former, given the reliability and discriminatory powers of the TLT and EMI-2 within other research (e.g. Jones *et al.*, 2006; Kilpatrick *et al.*, 2005), it would appear that the second reason, that Wing Chun participants train for their individual motivators, may be the stronger assertion. Subsequent qualitative analysis however was conducted to explore potential themes specific to the Wing Chun Association.

The content analysis (Chapter 7.8.3) demonstrated that almost half of the respondents reported training in Wing Chun to develop pragmatic fighting skills, while a quarter reported that training in Wing Chun developed a better person with approximately a sixth reporting that Wing Chun developed both. From this,

Wing Chun would appear to be deemed predominantly as a combat-orientated motivation for participation: that is, to develop a *better fighter*. Indeed, the thematic analysis (Chapter 7.8.4) would support this through the generation of the following themes: self-defence, minimum effort to achieve results, the shortest distance between two points, relaxation, and adaptability. However, as discussed in Chapter 4.16, although such principles are fundamental to combat, they may similarly be applied to life. Indeed, this is discussed through two further themes highlighted in Chapter 7.8.4: self-development and that Wing Chun can be applied to the outside context, thus indicating, in part, the development of a *better person*. Subsequently, the taxonomy (Figure 8.3) would appear justified.

Figure 8.3: The culmination of the taxonomy leading to a better fighter or a better person



Yet to what extent are the themes of a *better fighter* and *better person* related, specifically as Payne (1981) and Nelson (1989) discuss they are related. An analysis of themes generated by the research (Chapters 4.16 and 7.8.4) demonstrates how the better fighter/better person philosophical orientations may relate in the context of this thesis as summarised in Table 8.1.

Table 8.1: 'Better fighter' and 'better person' philosophical orientations

Better Fighter	***Better Person***
Training for self-defence	Self-development
Using minimum effort to achieve results	
Taking the shortest distance between two points	
The ability to relax, using just the right amount of force at the right time	Respect
Being adaptable to changing situations	

Such an interpretation of the philosophical themes relates to the concept of hermeneutics. As discussed in Chapter 1.7, hermeneutics relates to the social construction and interpretation through the perspective of participants, while assessing how this has changed over the course of time. Part One of the thesis thus relates to the histo-philosophical discussion to provide the *old* hermeneutic interpretation, while Part Two of the thesis has sought to understand the *new* hermeneutic interpretation through analysis of the modern-day context discussed in relation to the research findings and interpretation from Chapter 7.

Consequently, the philosophy of Wing Chun may be summarised as developing an effective and efficient form of self-defence for life: training for development of the self and training for development of defensive skills, using just the right amount of energy to achieve immediate results. This supports the theoretical discussion that Wing Chun has an inherent individual philosophical *justification* (Section 4.16), that Wing Chun consists of *principles* for fighting effectively and efficiently (Section 4.17) and that although *spiritual* growth is not explicit as previous research into martial arts literature had suggested (Chapters 2.12 and 3.1), the notion of *personal growth* or *transformation* is an integral aspect (as discussed originally in Chapter 5.3). Consequently an explicit link is apparent within Wing Chun whereby training develops not only a *better fighter* through

the combat principles, but also develops a *better person* in relation to applying the integral philosophy outside of training.

The themes thus generated from Phase 2 enabled additional explanation to be sought with a small group of long-term practitioners, adhering to the methodological orientation in Section 6.4.4, Figure 6.2. This third phase of research has enabled the modern hermeneutic philosophy to be investigated.

8.2.4 A modern hermeneutic orientation for training in Wing Chun

Previously the histo-philosophical discussion throughout Chapter 2 of the thesis generated a taxonomy in Chapter 3 which has been explored in relation to Wing Chun in Chapter 4. The inherent theme throughout these chapters is that the martial arts, and indeed Wing Chun, are transformatory in nature. Thus although Wing Chun has been discussed in relation to the historical and philosophical drivers, Chapter 7 empirically sought to investigate why Wing Chun is trained within the modern context, enabling the hermeneutic discussion which has been an implicit theme throughout this thesis.

Chapter 8.2.3 outlined the inherent shared philosophy within one Wing Chun Association: this was further investigated to assess the validity through conducting semi-structured interviews with long-term practitioners (Chapter 7.9). The resulting qualitative analysis (Chapter 7.10.11) culminated in a vignette reproduced below:

> *A person"s motivation for learning the martial arts appears to be for learning self-defence. The person may find Wing Chun, as part of this search.*
>
> *As the person trains in Wing Chun, they achieve a sense of relaxation and increased control, which appears to lower their aggression and stress levels, making them feel calmer. The social aspect of the family nature of the style can also provide a sense of belonging.*

Paradoxically, the person may also become frustrated through the constant challenges they face through Wing Chun, specifically the quest for perfection.

As a person continues to train in Wing Chun, they develop a symbiotic relationship with the style: they become the style and the style becomes them. An example of this is where principles of balance and maintaining a centre-line developed through training are equally applicable to life. This in turn results in the practitioner being unable to leave Wing Chun due to this sense of unity, to the extent that they become aware that Wing Chun is a life-long practice. Even if physically incapable of training, the person could engage mentally with the style.

Despite the significant growth of Wing Chun and the political ramifications within the style, an almost selfish approach is adopted where as long as the individual can train within their family unit, external political events are insignificant.

The interview participants tended to agree or strongly agree with the vignette thus indicating the qualitative validity of the research.

The production of the vignette, along with the qualitative validity ascribed by the interview participants provides a number of future research directions. For example, stress and relaxation levels can be assessed physiologically (e.g. by an electromyogram (EMG), skin conductance response (SCR), or biofeedback, e.g. heart rate and breathing (Andreassi, 2006), or psychologically through, for example, psychometrics (e.g. the *Competitive State Anxiety Questionnaire-2*ᵅ Martens, Burton, Vealey, Bump and Smith, 1990; or the *Hassles and Uplifts Scale* by Kanner, Coyne, Schaefer and Lazarus, 1981).

A symbiotic relationship exists between stress, or tension and relaxation. This is explored by Castle (2008) in relation to somatic anxiety (physical tension) and cognitive anxiety (mental tension), asserting that relaxing one will relax the other: a person cannot be physically tense and mentally relaxed. Through this, the use of *Progressive Muscular Relaxation* (Jacobson, 1938) is discussed as an example, whereby the systematic conscious tension of muscle groups and subsequent relaxation, is demonstrated to relax the mind.

The quantitative analyses from Chapter 7 appear to have indicated that Wing Chun participants train for their own personal reasons. Additionally, one theme generated from the vignette is that of a *selfish* approach, which although related to not being concerned with political events may similarly relate to personal maintenance for training. Such a *selfish* approach is arguably a *shadow* of training in the martial arts. The shadow is defined by Stein (1998:106-7) as ‗the unconscious side of the ego's operations of intending, willing, and defending': Daniels (2005) and Scotton (1996) further define the shadow as a composite of both the positive and negative parts of the self that are repressed. Indeed, in relation to the shadow, Daniels (2005:81) warns that, within transformatory practices, there is a danger of ‗sustaining and promoting the self rather than transforming it'. Through such a shadow, Daniels (2005:76) identifies a number of ‗dangerous partial truths', for example, that ‗the spiritual path can be followed in a self-centred way, by focusing on our own personal and transpersonal development'. By this, Daniels (2005) discusses the issue of projected authority, (the investment in some external source at the expense of denying one's own internal authority), and spiritual materialism (which Daniels, 2005:76 defines as ‗an attitude of pleasure seeking, spiritual greed and passive consumerism' reducing a spiritual life to chasing gratifying experiences and new wonders). Indeed, such a self-centred approach with the dangers of projected authority and spiritual materialism are discussed by Ferrer (2002:35) in relation to spiritual narcissism, ‗the misuse of spiritual practices, energies, or experience to bolster self-centred ways of being'. Along with spiritual narcissism, Ferrer

(2002:15) defines the second of ‗the two greatest challenges' as ‗the failure to integrate spiritual experiences into...everyday life'.

Thus, with the vignette highlighting an element of selfishness, the question arises as to whether this may relate to an element of being self-centres, or the ego's pleasure seeking. Literature within the martial arts relating to the shadow side is limited: Chapter 5.4 did discuss negative elements of martial arts participation, mainly injury and the failure to replicate findings of previous research, however as discussed in Chapter 5.3, there is a tendency to extol the positive attributes of martial arts training. Czarnecka (2001) does however discuss how certain Taekwondo associations appear to be self-perpetuating, whereby students are achieving instructor status within a year, then opening their own clubs but with the resultant lack of technical proficiency and pedagogy to maintain standards.

It would appear, however, that Ferrer's (2002) second challenge of integrating spiritual experiences into everyday life may ne negated through the assertion from the vignette that Wing Chun principles can be applied as a lived philosophy external to training.

Returning to the vignette, an additional point of interest which could generate a further research direction is the mental engagement with Wing Chun even if physically incapacitated. This would lend the suggestion that mental imagery is inherent within Wing Chun. According to Weinberg and Gould (2007:296) ‗imagery is actually a form of stimulation...similar to a real sensory experience'. Castle (2008) specifically explores the use of mental imagery and the three *complementary* ways in which it can be utilised:

- Learning and developing physical skills, whereby the physical elements of any skill can be mentally rehearsed if the necessary information is available. An example in relation to Wing Chun would be rehearsing one of the forms;

- Developing psychological skills, for example in reducing anxiety and dealing with pressure. An example in relation to Wing Chun would be conducting a mental imagery prior to an assessment, where the different stages of getting to the assessment hall, conducting the skills to a high ability in a calm, controlled manner could be practiced; and
- Developing and refining perceptual skills, for example in relation to Wing Chun, being sensitive to the feedback from an opponent, how they are moving, their intention, etc.

The quantitative analyses from Chapter 7 appear to have indicated that Wing Chun participants train for their own personal reasons. From this, it was suggested that there is no predominant motivator or philosophy within Wing Chun, and as such, this may mean that the individual is free to take what they wish from the style. This relates to Bolelli's (2003:7) comment that,

> *The martial arts can transport people to thousands of different places. Everything depends on the destination chosen by the individual who walks along the path. Martial arts could be used for something, for nothing, for everything.*

However, in relation to the qualitative findings from Chapter 7, although efficiency and effectiveness are predominantly reported in relation to developing combat skills, it could be suggested that efficiency and effectiveness relate to the development of the self (discussed in Chapter 8.2.3).

Efficiency and effectiveness appear to relate to Peterson and Verratti's (2005) Wing Chun principles of directness, efficiency and simplicity. Furthermore, efficiency and effectiveness relate to the philosophy of *The Doctrine of the Mean* as suggested by Yip and Connor (1993), which relates to doing just enough of the right thing at the right time (Fung, 1976). Although *The Doctrine of the Mean* is a Confucian philosophy, efficiency and effectiveness similarly relate to the Taoist concept of *Wei* and *Wu-Wei*, or *action* and *non-action*,

furthermore the Buddhist concept of *Zhuk* as discussed by Ip (1993). A further parallel may be provided through the Taoist notion of Yin and Yang, in ensuring a right balance between opposites.

Such principles of efficiency and effectiveness, which in turn promote a *better fighter*, relate to the research of Brown (1997) and French (2003). Additionally, the principles of efficiency and effectiveness also relate to being a *better person* as discussed by Payne (1981), Hyams (1982), Kauz (1988), Reid (1989), Cleary (1999), Fontana (2003) and Bolelli (2003).

Wing Chun appears to provide a sense of relaxation and control which may correlate with lower aggression and stress levels. Relaxation and control have been cited by other researchers in relation to the psychotherapeutic benefits of training in the martial arts (e.g. Columbus and Rice, 1998; Weiser *et al.*, 1995; Iedwab and Standefer, 2000).

In relation to stress, within Wing Chun training, a significant part of a typical session is partner-based in nature, where participants increase their rate of speed and power within attacking techniques to ascertain the efficiency and effectiveness of their partner‘s defensive techniques. Such training can increase short-term stress. Additionally, the *game* of *chi sao* may similarly create short-term stress. Research conducted by Ellard, Castle and Mian (2001) indicates that an increase in short-term stressors may activate neutrophils, the most common white blood cell, which is an immunologically important in combating disease, specifically invasive bacteria. Consequently, such increase in short-term stressors as a result of Wing Chun training may increase the activation of neutrophils, in turn increasing a person‘s immune response. Indeed, this relates to the reported motivator of *positive health* outlined in Chapter 8.2.3. Further research would be warranted to explore such a correlation for the future.

The issue of control has also been identified within the vignette. The concept of control is one of the characteristics of the *flow* experience as discussed by

Csikszentmihalyi (2000). Although the concept of *flow* has been criticised (e.g. Voelkl, Ellis and Walker, 2003; Boniwell, 2006), a sense of control over events is deemed a psychologically important factor in relation to coping with change (e.g. Rotter, 1966; Levinson, 1973) and self-determination theory (Deci and Ryan, 1985). The concept of control may therefore be a future research direction to explore whether Wing Chun participants are deemed to have an increased *locus of control* (Rotter, 1966).

Consequently, it would appear that the benefits of Wing Chun reported by long-term participants appears to echo the benefits often cited for training in the martial arts.

The philosophical approach appears to be individualised, although the respondents all reported that Wing Chun had become a significant part of their life, indeed, that Wing Chun has become a lived philosophy relating to maintaining a balance. Such balance similarly relates to control, (which has been previously discussed), although Prochaska and DiClemente's (1983) *Transtheoretical Model of Behaviour Change* identifies how an individual can seek to regain control of events over a period of time.

The concept of balance may similarly relate to the aforementioned discussion about *The Doctrine of the Mean* and the relationship to action and non-action, although the Taoist notion of *Yin/Yang* also appears to be a theme of balance. Yet it is the application to life which appears significant, whereby the comments made by the respondents relate to the assertion by Wichter and Blech (1993:72) who state how Wing Chun becomes '=a central influence on the practitioners' way of life'. Furthermore, research by Konzak and Klavora (1980) reported 93% of advanced martial arts students reported that training had a positive impact on their life.

Summary

The hermeneutic exploration of Wing Chun's modern context using a mixed-methods approach culminated in the production of a vignette deemed to be valid in nature. Inherent within the vignette are themes which relate to the wider context of the thesis. These relationships are explored in Chapter 8.3.

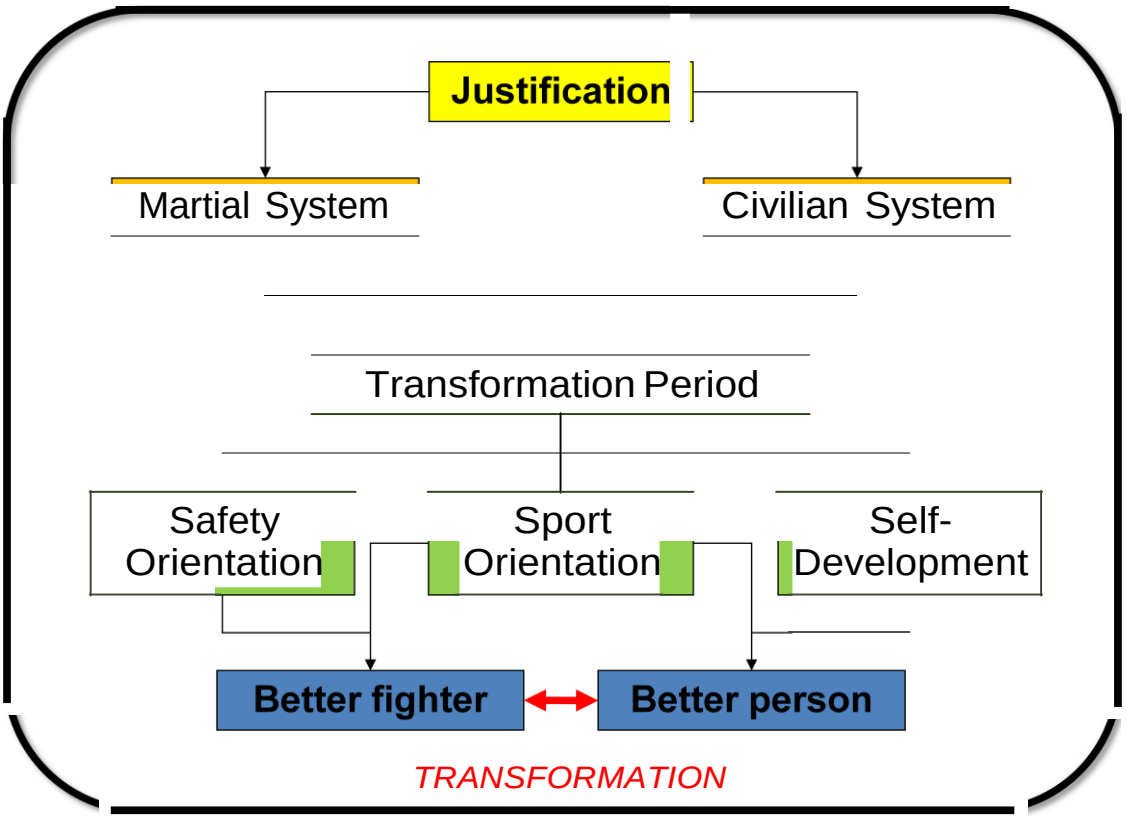
8.3 An hermeneutic analysis of Wing Chun in relation to transformation

As explained in Chapter 8.2.1, hermeneutically, Wing Chun developed as a pragmatic civilian art which retained its pragmatic safety orientation in relation to the philosophical justification and principles. The *modern* hermeneutic focus indicates that Wing Chun has retained its pragmatic safety orientation although has incorporated a notion of personal growth (Chapter 8.2.3). Such personal growth, whether to develop as a better person or as a better fighter, may be deemed transformatory in nature.

From the taxonomy, there is an explicit link between the individual philosophical drivers of becoming a better fighter or becoming a better person (demonstrated in Figure 8.5 by the arrow between *better fighter* and *better person*). Arguably, this link is where further discussion of transformation should be explored. By this, the notion of transformation is integral to both drivers as validated by the taxonomy proposed in this thesis.

Consequently, the research suggests that Wing Chun creates a better fighter and a better person; that the two are related, although the question is thus raised, '*are they inseparable?*' Indeed, such transformation is commented by Seitz *et al.* (1990) who suggest that training in the martial arts may move a person closer to personal self-fulfilment and self-actualisation than other sports. Furthermore, a participant may train diligently within their martial art, and although never becoming a great fighter, such training may lead to becoming a better person.

Figure 8.4: The explicit link between a better fighter and a better person.



8.4 A review of the aim and objectives

Chapter 1.6.3 provided the aim and objectives which have served as the structure for this thesis: these are subsequently discussed in light of the research and the conclusions. As discussed in Chapter 1.6.3, the aim is the encompassing orientation, while the objectives specify how the aim is to be addressed, highlighting what actions are required, and how these are conducted.

Aim

To hermeneutically investigate the motivators for the original inception and development of Wing Chun in relation to a theoretically derived inclusive taxonomy.

Objectives

Identify participant motivation in the martial arts to signify research themes for further exploration within Wing Chun.

Chapter 5 identified themes from previous research into the martial arts, specifically that they may be deemed to develop the psychological domain. However participant motivation within the martial arts has lacked research thus Chapters 6 and 7 discussed how research within Wing Chun could be conducted through adopting the approaches discussed in Chapter 5. Additionally Chapter 7 initially analysed a general martial arts population to explore specific themes, generating directions for future research phases specifically focusing on Wing Chun.

Develop a taxonomy for analysing the transformatory nature of the martial arts, analysing the validity through a Wing Chun case study.

An inclusive taxonomy has been developed to encompass combat systems globally. The taxonomy derived from a synthesis of published classification

systems in addition to analysing the histo-philosophical development of Chinese martial arts.

The taxonomy was subsequently adopted to explore the development of Wing Chun: this included investigating the original justification for the style, through to the civilian orientation of the style, before progressing to analyse current participant motives for engaging with the style to ascertain whether the system had transformed.

From the discussion in this chapter, the taxonomy does appear valid in relation to Wing Chun and is thus offered for further validation studies in relation to other combat systems. Arguably, the taxonomy may be deemed an original contribution to knowledge for those engaged in combat practices.

Explore the histo-philosophical inception and development of Wing Chun through conducting a detailed literature review.

Chapter 4 discussed both the historical inception and development of Wing Chun. Using a *modus tollens* logical argument, the widely accepted version of Wing Chun originating from the Southern Shaolin Temple has been refuted, through analysing the history of the Triads. Additionally, the assertion by Chu *et al.* (1998) that Wing Chun originated from the Red Junk Opera Company has been strengthened through analysing the historical context of China during the time period Wing Chun is said to have originated.

Indeed, the discussion in Chapter 4 has significantly strengthened the assertion by Chu *et al.* (1998), through the production of a detailed lineage diagram (Diagram 4.1), while also providing verifiable evidence of how Cantonese Opera performers were engaged in rebellion (e.g. Li Wenmao), while also discussing the rise in piracy in the Canton region which may have resulted in a short-range, pragmatic combat style being developed for fighting in the confined spaces on a boat, while utilising tools (bamboo poles, etc.) for defence. Additionally, training

equipment on the Red Junks appears similar to modern Wing Chun equipment (i.e. the wooden dummy). Furthermore, the father of Cantonese Opera and the father of Wing Chun (Tan Sau Ng a.k.a. Cheung Ng, interpreted as C/Z/Xhang Wu) has been discussed with the likelihood that they are the same person. Indeed, the themes generated from this phase of research may be deemed significant original contributions to research within Wing Chun.

Investigate why people participate in Wing Chun through use of a mixed methodological approach.

Three research phases have been conducted in Chapter 7. This is the first detailed international and national investigation into participant motivation within Wing Chun. A new mixed methodological approach was devised (the 360 degree approach) for exploring then explaining motivation, which in turn aimed to validate the taxonomy.

Although the quantitative phases of the research (Phase 1 and 2) failed to indicate significant motivators, the qualitative phases (Phase 2 and 3) provided themes which have been subsequently discussed in this chapter. The generation of these themes and their responding vignettes may thus be deemed an original contribution to knowledge, where future research may explore such themes with a wider sample, or in an attempt to develop a quantitative approach. Ultimately, participants appear to train for their individual reasons: although themes of developing to be a better fighter are predominant, the themes of developing as a better person appear integral. This latter theme is specifically highlighted in the analysis of the instructor interviews where the continual quest for development within the style, and the sense of unity with the style are inherent. Additionally Wing Chun principles are deemed applicable to life.

Consequently, in returning to the aim of the thesis, „*To hermeneutically investigate the motivators for the original inception and development of Wing*

Chun in relation to a theoretically derived inclusive taxonomy", a taxonomy has been developed which in turn has been investigated through Wing Chun. The hermeneutic motivators have analysed the original inception of the style, while also analysing why people currently engage with the style. It could thus be ascertained that hermeneutically, people have, and still train in Wing Chun for pragmatic combat purposes, a safety orientation, although this may subsequently develop an orientation of personal growth in becoming a better person. Such development as either a better person or as a better fighter may thus be deemed transformatory.

8.5 Conclusion

The thesis sought to explore Wing Chun given the lack of academic research within the style. Initially themes from the wider context of the martial arts provided a research orientation through the development of an inclusive taxonomy. In relation to Wing Chun, from a hermeneutic orientation, the style developed as a pragmatic combat system in a turbulent time of Chinese history. However practitioners still train today predominantly for pragmatic combat purposes.

Although the quantitative data analysis did not provide any specific motivators for why people train in Wing Chun, this may be due to the measures used not measuring the associated factors, despite the TLT being explicitly developed for martial artists. One possible alternate reason is that on an individual level, practitioners train for a complex mix of personal factors, which the qualitative analysis has sought to explore.

Implicit within the qualitative analysis is the transformatory nature that training has had on the individual. The term *transformation* is however one which requires additional exploration, specifically given the discussion in Chapter 1.5.5, and whether such transformation equates to what may be deemed positive attributes.

Ultimately, Wing Chun explicitly develops a better fighter, yet implicitly on an individual level, may also be deemed to develop a better person through some form of self-development.

8.6 Future directions

The hermeneutic theme implicit within the thesis has explored the paradigm shift within Wing Chun. Wing Chun‘s inception and development as a result of the socio-economic conditions of Qing Dynasty China has thus been explored in relation to practitioners‘ motivators for training in Wing Chun today. The context for why people train in Wing Chun today still maintains an element of justification for pragmatic combat, however self-development is also advocated.

This thesis however has not explained how or why Wing Chun has developed globally. As such, it has taken two points in time: the histo-philosophical inception and the modern interpretation of the philosophical context for the system. An expansive period of time and location is explicit between these polarities to explain the significant growth of the system.

Although there is a paucity of evidence, a paradigm shift is occurring in relation to Wing Chun and the martial arts. A century ago, the martial arts were relatively unknown. The Second World War and the post-war years resulted in Westerners being immersed in the Eastern cultures. Although the East was not unknown to Westerners, given trade routes, the British Empire, etc., the culture became more prevalent than previously appreciated. Initial interest in the martial arts along with an increased ability to travel enabled a synthesis of the East and West to a greater extent with what may be deemed the first wave of martial arts interest in the 1950s (specifically Jiu Jitsu, Karate and Judo).

The wider availability of media led to the development of the previous ‗*Kung Fu Boom*‘ in the 1970s, specifically driven by the iconic Bruce Lee. This was a seminal moment in the *explosion* of the martial arts globally. Bruce Lee originally trained in Wing Chun while also developing his own philosophically-

driven style, Jeet Kune Do, which synthesised other martial arts. His role in the television series, *The Green Hornet* through to his films, portrayed the alleged superiority of *Kung Fu* over other martial arts and martial artists. For example in relation to Karate, Bruce Lee demonstrated his supremacy over various Karate masters in the film *Way of the Dragon* and *Enter the Dragon*, while also demonstrating his dominance over Japanese *Bujutsu* (a collective term for Japanese martial art styles) in *Fist of Fury*. This on-screen prowess of Kung Fu over traditional martial arts led to the explosion of Kung Fu styles and allied martial arts during the 1970s and 1980s.

During this time, Wing Chun was still relatively unknown, although started gaining precedence through the mainstream martial arts media (e.g. the magazines *Combat*, *Fighters*, *Fighting Arts International*, *Karate and Oriental Arts*). Although Wing Chun had been taught in the United Kingdom by a selective group of dedicated instructors, amongst whom Rawcliffe significantly raised the profile of Wing Chun through such articles as *A journey of a thousand miles*.

The paradigm shift continues to evolve: recently there has been a trend in moving away from specific martial art styles. Whereas Bruce Lee had previously synthesised different combat systems in Jeet Kune Do, other martial artists were starting to synthesise techniques from different styles, leading to the prevalence of *Mixed Martial Arts* (or MMA). Additional media exposure of the *Ultimate Fighting Championship* (UFC) and derivatives such as *Cage Rage*, etc. have seen an increase in the sporting element of the martial arts. Such MMA competitions are pragmatic in context, akin to boxing, where full contact techniques are utilised to win by knockout, submission or by points. The only exception to the permitted techniques are eye gouges, attacks to the groin, and kicks to the knee... all of which are part of Wing Chun‘s syllabus. Consequently a diffusion of martial arts appears to be occurring. Indeed, such diffusion is starting to negate the integral philosophy inherent previously in the martial arts, favouring the sporting context with pragmatic principles for combat. Indeed,

such a transformation has been demonstrated by the taxonomy in creating a better fighter... but further research would be required to assess if such MMA develops a better person. Additionally, although this thesis has used the wider context of the martial arts as a basis to explore Wing Chun (given the lack of academic research into Wing Chun), wider research into the martial arts is warranted given the purported transformation benefits. Indeed, although this thesis has identified parallels of Wing Chun in relation to the martial arts, it has similarly failed to explicitly report other factors found from martial arts research (Chapter 7.4.3 and Chapter 7.7.6). Indeed the development of a measure in light of the detailed research conducted within this thesis may provide factors that the TLT and EMI-2 lacked.

In relation to Wing Chun, 2008 and 2010 saw the release of two semi-biographical mainstream films portraying the life of Yip Man, Bruce Lee‘s teacher and a significant figure in promoting Wing Chun to the world, a task his progeny, Yip Chun and Yip Ching have continued. The two films, *Ip Man* and *Ip Man 2*, star Donnie Yen, a significant martial arts film actor who has starred in films such as *Highlander: Endgame*, *Blade II*, *Shanghai Knights* and *Hero*. Additionally, Samo Hung, a peer of Bruce Lee and Jackie Chan appears in the film. Indeed, the films may well continue to ensure Wing Chun‘s prominence globally. Taking the Bruce Lee era forward, these films alone may not be sufficient. It is the *hard work* or *Kung Fu*, of training undertaken by practitioners that will further progress Wing Chun.

In addition to the discussion of media portrayal and the development of Wing Chun, a further paradigm shift is occurring globally in the emphasis on Wing Chun, where it is fragmenting. The sporting, spiritual and safety emphasis appear to be fragmenting, whereby certain groups appear to advocate one orientation opposed to the others. Of course, this needs to be supported by ethnographic data and is an area of potential for cross-cultural research.

This discussion demonstrates how the hermeneutic paradigm shift has continued to evolve. The question may thus be raised: *How will Wing Chun and its patticipants evolve in the fotthcoming decade(s)?*

REFERENCES

Abbott, M. (1996). The Historian‘s Territory. In M. Abbott. (Ed.) (1996). *History Skills: A Student‟s Handbook*. Abingdon: Routledge.

Adler, U.B. (2003). Karate and Mental Health: Can the Practice of a Martial Art Reduce Aggressive Tendencies? *ETD Collection for Pace University*. New York: Pace University.

Andreassi, J.L. (2006). *Psychophysiology: Human Behaviour and Physiological Response. Fifth Edition*. Mahwah: Lawrence Erlbaum Associates, Publishers.

Arlington, L.C. (1930). *The Chinese Drama: From the Earliest Times until Today*. New York: Benjamin Bloom (1966 reprint).

Armstrong, H. (1986). Weapons and Systems. *Hoplos* 5:1/2, 26-30.

Arnold, J.H. (2000). *History: A Very Short Introduction*. Oxford: Oxford University Press.

Axinn, W.G. & Pearce, L.D. (2006). *Mixed Method Data Collection Strategies*. New York: Cambridge University Press.

Bach, R. (1998). *Illusions: The Adventures of a Reluctant Messiah*. London: Arrow Books Limited.

Back, A. (2009). The Way to Virtue in Sport. *Journal of the Philosophy of Sport*, 36, 217-237.

Becker, C.B. (1982). Philosophical perspectives on the martial arts in America. *Journal of the Philosophy of Sport*, IX, 19-29.

Belonoha, W. (2004). *The Wing Chun Compendium*. Victoria (Canada): Trafford Publishing.

Bergman, M.M. (2008a). Introduction: Whither Mixed Methods? In M.M. Bergman (Ed.) *Advances in Mixed Methods Research: Theories and Applications*. London: Sage Publications Ltd.

Bergman, M.M. (2008b). The Straw Men of the Qualitative-Quantitative Divide and their Influence on Mixed Methods Research. In M.M. Bergman (Ed.) *Advances in Mixed Methods Research: Theories and Applications*. London: Sage Publications Ltd.

Bird, F. *&* Reimer, B. (1982). Participation rates in new religious and para-religious movements*. Journal for the Scientific Study of Religion*. 2:1, 1-14.

Birdee, G.S., Wayne, P.M., Davis, R.B., Phillips, R.S. *&* Yeh, G.Y. (2009). T'ai Chi Qigong for health: Patterns of use in the United States. *Journal of Alternative and Complementary Medicine*, 15:9, 969-973.

Birrer, R.B. (1996). Trauma Epidemiology in the Martial Arts. The Results of an Eighteen-Year International Survey. *The American Journal of Sports Medicine,* 24:6, s72-s79.

Black, J. *&* MacRaild, D.M. (2007). *Studying History: Third Edition*. Basingstoke: Palgrave Macmillan.

Blackburn, S. (1999). *Think*. Oxford: Oxford University Press.

Bodin, R. *&* Martinsen, E.W. (2004). Mood and self-efficacy during acute exercise in clinical depression. A randomized controlled study. *Journal of Sport and Exercise Psychology*, 26, 623-633.

Bogdan, R.G. *&* Biklen, S.K. (1992). *Qualitative Research for Education (Second Edition)*. Boston: Allyn & Bacon.

Bolelli, D. (2003). *On the Warrior"s Path: Philosophy, Fighting, and Martial Arts Mythology*. Berkeley: Frog, Ltd.

Bolz, J. (2001). Chinese Organized Crime and Illegal Alien Trafficking: Humans as a Commodity. *Asian Affairs*, 147-158.

Boniwell, I. (2006). *Positive Psychology in a Nutshell: A Balanced Introduction to the Science of Optimal Functioning*. London: PWBC.

Booth, M. (1999). *The Dragon Syndicates: The Global Phenomenon of the Triads*. New York: Carroll & Graf Publishers, Inc.

Bowden, J.W. (1998). Recovery from Alcoholism: A spiritual journey*. Issues in Mental Health Nursing*, 19, 337-352.

Bozanic, A. *&* Beslija, T. (2010). Relations between fundamental motor skills and specific Karate technique in 5-7 year old beginners. *Sport Science*, 3:1, 79-83.

Brace, N., Kemp, R. *&* Snelgar, R. (2003). *SPSS for Psychologists: A Guide to Data Analysis using SPSS for Windows. Second Edition*. Basingstoke: Palgrave Macmillan.

Brannen, J. (2008). The Practice of a Mixed Methods Research Strategy: Personal, Professional and Project Considerations. In M.M. Bergman (Ed.) *Advances in Mixed Methods Research: Theories and Applications*. London: Sage Publications, Ltd.

Braud, W. *&* Anderson, R. (1998).*Transpersonal Research Methods for the Social Sciences: Honouring Human Experience*. London: Sage Publications, Ltd.

Braun, V. *&* Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77-101.

Brocki, J.M. *&* Wearden, A.J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health*, 21:1, 87-108.

Brown, T. (1997). *English Fighting Arts*. Anglo-Saxon Books, Hockwold-cum-Wilton, Norfolk.

Brown, D.R., Wang, Y., Ward, A., Ebbeling, C.B., Fortlarge, L., Puleo, E., Benson, H. & Rippe, J.M. (1995). Chronic Psychological Effects of Exercise and Exercise Plus Cognitive Strategies. *Medicine and Science in Sports*, 27, 765-775.

Brownell, S. (1991). Sports in Britain and China, 1850-1920: An Explanatory Overview. *The International Journal of the History of Sport*, 8:2, 284-290.

Bryman, A. (2008). Why do Researchers Integrate/ Combine/ Mesh/ Blend/ Mix/ Merge/ Fuse Quantitative and Qualitative Research? In M.M. Bergman (Ed.) *Advances in Mixed Methods Research: Theories and Applications.* London: Sage Publications Ltd.

Buckler, S. (2007). The paradox of the martial artist: a better person or a better fighter? *British Psychological Society: Transpersonal Section Annual Conference*, Scarborough 14th -18th September 2007.

Burke, D. (1988). Transcendence in classical Samkhya. *Philosophy East and West*, 38:1, 19-29.

Burke, P. (Ed.). (2001). *New Perspectives on Historical Writing (Second Edition)*. Cambridge: Polity Press.

Capra, F. (1996). *The Web of Life: A New Scientific Understanding of Living Systems*. New York: Anchor/Doubleday Books.

Capra, F. (1999). *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism*. Boston: Shambhala.

Carr, A. (2004). *Positive Psychology: The Science of Happiness and Human Strengths*. Hove: Brunner-Routledge.

Carstens, S.A. (1993). Chinese Culture and Polity in Nineteenth-Century Malaya: The Case of Yap Ah Loy. In D. Ownby & M.S. Heidhues (eds.) *Secret Societies Reconsidered – Perspectives on Social History of Modern South China and Southeast Asia*. New York: M.E. Sharpe.

Castle, P. (2008). *Psychology for Motorsport Success: How to Improve Your Performance with Mental Skills Training*. Sparkford: J H Haynes & Co, Ltd.

Chan, M.K.M. (2005). Cantonese opera and the growth and spread of vernacular written Cantonese in the Twentieth Century. *Proceedings of the Seventeenth North American Conference on Chinese Linguistics (NACCL-17)*, Edited by Quan Gao, 2005. GSIL Publications, University of Southern California, 1-18.

Charmaz, K. (2005). Grounded Theory in the 21st Century: Applications for Advancing Social Justice Studies‘ In N.K. Denzin & Y.S. Lincoln (eds.) *The Sage Handbook of Qualitative Research: Third Edition* . London: Sage Publications, Ltd.

Ch‘en, D.Y. (1986). Natural symbolism in Chinese martial arts. In S. Kleinman (Ed.) *Mind and Body: East Meets West. Big Ten Body of Knowledge Symposium Series, Volume 15*. Champaign, Illinois: Human Kinetics Publishers, Inc.

Chia, M. *&* Huang, T. (2005). *The Secret Teachings of the Tao Te Ching*. Rochester: Destiny Books.

Chow, D. *&* Spangler, R. (1982). *Kung Fu – History, Philosophy and Technique,* Unique Publications, Burbank.

Chu, R., Ritchie, R. & Wu, Y. (1998). *Complete Wing Chun: The Definitive Guide to Wing Chun"s History and Traditions*. North Clarendon: Tuttle Publishing.

Cleary, T. (1991*). Essential Tao: An Initiation into the Heart of Taoism Through the Authentic Tao Te Ching and the Inner Teachings of Chuang-tzu - A Compendium of Ethical Wisdom*. New York: Harper Collins.

Cleary, T. (1999). *Code of the Samurai: A Modern Translation of the Budo Shoshinshu of Taira Shigesuke*. Boston: Tuttle Publishing.

Clough, P. *&* Nutbrown, C. (2002). *A Student"s Guide to Methodology: Justifying Enquiry*. London: Sage Publications, Ltd.

Cohen, L., Manion, L. *&* Morrison, K. (2007). *Research Methods in Education: Sixth Edition*. London: Routledge.

Columbus, P.J. *&* Rice, D. (1998). Phenomenological meanings of martial arts participation. *Journal of Sport Behaviour*. 21:1, 16-29.

Columbus, P.J. *&* Rice, D.L. (1998). Psychological research on the martial arts: An addendum to Fuller‘s review. *British Journal of Medical Psychology*. 64, 127-135.

Combat Magazine (1986). *Newsline: A Challenge is Answered*. December 1986.

Conger, G.P. (1953). A naturalistic approach to Samkhya-Yoga*. Philosophy East and West*, 3:3,233-240.

Cooper, A. (1998). *Playing in the Zone. Exploring the Spiritual Dimensions of Sport*. Boston: Shambhala.

Cox, J.C. (1992). Traditional Asian Martial Arts Training: A Review. *Quest*. 45:3, 366-388.

Craig, E. (2005). Philosophy. In N. Warburton (Ed.) *Philosophy: Basic Readings – 2nd Edition*. Abingdon: Routledge.

Creswell, J.W. (2007*). Qualitative Inquiry and Research Design: Choosing Among the Five Traditions*. Thousand Oaks, CA: Sage.

Creswell, J.W. & Plano Clark, V.L. (2007). *Designing and Conducting Mixed Methods Research*. Thousand Oaks: Sage Publications, Inc.

Crook, T.J. (1999). *Buddhist Way of Wing Chun Kung Fu (or Wing Chun According to its Buddhist Principles)*. Not Specified: Tim Crook.

Csikszentmihalyi, M. (1988). The future of Flow. In M. Csikszentmihalyi & I. Csikszentmihalyi (Eds.) *Optimal Experience: Psychological Studies of Flow in Consciousness*. Cambridge: Cambridge University Press.

Csikszentmihalyi, M. (1993). *The Evolving Self: A Psychology for the Third Millennium*. New York: Harper Perennial.

Csikszentmihalyi, M. (1996). *Creativity: Flow and the Psychology of Discovery and Invention*. New York: Harper Perennial.

Csikszentmihalyi, M. (2000). *Beyond Boredom and Anxiety: Experiencing Flow in Work and Play*. San Francisco: Jossey Bass Inc, Publishers.

Csikszentmihalyi, M. (2002). *Flow: The Classic Work on How to Achieve Happiness,* London: Rider.

Csikszentmihalyi, M. (2006). *Readings in Han Chinese Thought*. Indianapolis: Hackett Publishing Company, Ltd.

Czarnecka, M. (2001). The saga of the modern martial arts student-instructor relationship in North American schools. *Journal of Asian Martial Arts*, 10:2, 18-35.

Daniels, K. *&* Thornton, E.W. (1990). An analysis of the relationship between hostility and training in the martial arts. *Journal of Sports Sciences*, 8, 95-101.

Daniels. M. (2005). *Shadow, Self, Spirit: Essays in Transpersonal Psychology*. Exeter: Imprint Academic.

Danner, D., Snowdon, D, & Friesen, W. (2001). Positive emotion in early life and longevity: findings from the nun study. *Journal of Personality and Social Psychology*, 80, 804-813.

Deci, E.L. *&* Ryan, R.M. (1985). *Intrinsic Motivation and Self-Determination in Human Behaviour*. New York: Plenum.

Delle Fave, A. *&* Bassi, M. (2009). Sharing optimal experiences and promoting good community life in a multicultural society. *Journal of Positive Psychology*, 4:4, 280-289.

Delva-Tauilili, J. (1995). Does brief Aikido training reduce aggression of youth? *Perceptual and Motor Skills*, 80, 297-298.

Deng, M.D. (1990). *Scholar Warrior: An Introduction to the Tao in Everyday Life*. New York: Harper Collins Publishers.

Denzin, N.K. *&* Lincoln, Y.S. (2005). Introduction: The discipline and practice of qualitative research. In N.K. Denzin *&* Y.S. Lincoln *Handbook of Qualitative Research (3rd Edition)*. Thousand Oaks: Sage Publications, Inc.

DeVellis, R.F. (2003). *Scale Development: Theory and Applications (Second Edition)*. Thousand Oaks: Sage Publications, Inc.

Devens, R. *&* Sandler, N. (1997). *Martial Arts for Kids*. Weatherhill, New York.

Dolby, W (1983). Early Chinese Plays and Theatre. In C. Mackerras (Ed.) *Chinese Theatre: From its Origins to the Present Day*. Honolulu: University of Hawai‘i Press.

Donaldson, S. *&* Ko, I. (2010). Positive organizational psychology, behaviour, and scholarship: A review of emerging literature and evidence base. *Journal of Positive Psychology*, 5:3, 177-191.

Donohue, J. (1991). *The Forge of the Spirit: Structure, Motion and Meaning in the Japanese Martial Tradition*. New York: Garland Publishing.

Donohue, J.J. & Taylor, K. (1994). The Classification of the Fighting Arts. *Journal of Asian Martial Arts* 3:4, 10-37.

Draeger, D.F. & Smith, R.W. (1980). *Comprehensive Asian Fighting Arts*, New York: Kodansha International.

Dunleavy, P. (2003). *Authoring a PhD: How to Plan, Draft, Write and Finish a Doctoral Thesis or Dissertation.* Basingstoke: Palgrave Macmillan.

Duthie, R.B., Hope, L. *&* Barker, D.G. (1978). Selected personality traits of martial artists as measured by the Adjective Checklist. *Perceptual and Motor Skills*, 47, 71-76.

Ellard, D.R., Castle, P.C *&* Mian, R. (2001). The effect of a short-term mental stressor on neutrophils activation. *International Journal of Psychophysiology*, 41:1, 93-100.

Endresen, I.M. *&* Olweus, D. (2005). Participation in power sports and antisocial involvement in preadolescent and adolescent boys. *Journal of Child Psychology and Psychiatry*, 46:5, 449-450.

Engler, B. (2006). *Personality Theories: An Introduction – Seventh Edition*. Boston: Houghton Miffin Company.

Evans, D. & Gruba, P. (2002*). How to Write a Better Thesis: Second Edition*. Victoria: Melbourne University Press.

Evans, R. (2001). *In Defence of History*. London: Granta Books.

Ezzy, D. (2002). *Qualitative Analysis: Practice and Innovation*. London: Routledge.

Ferrer, J.N. (2002). *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality (SUNY Series in Transpersonal and Humanistic Psychology).* Albany: State University of New York Press.

Fielding, N. (2010). Mixed methods research in the real world. *International Journal of Social Research Methodology*, 13:2, 127-138.

Fontana, D. (2003). *Psychology, Religion, and Spirituality*. London: BPS Blackwell

Fontana, D. (2005). The Development and Meaning of Transpersonal Psychology. *Transpersonal Psychology Review: Special Issue*, Winter 2005, 3-6.

Fontana, D. & Slack, I. (2005). The Need for Transpersonal Psychology. *Transpersonal Psychology Review: Special Issue*, Winter 2005, 7-11.

Forster, A. (1986). The nature of the martial arts and their change in the West. In S. Kleinman (Ed.) *Mind and Body: East Meets West. Big Ten Body of Knowledge Symposium Series, Volume 15*. Champaign, Illinois: Human Kinetics Publishers, Inc.

Foshan Museum (2006a). *Origin*. Retrieved 31st July 2006 from www.foshanmuseum.com/en_fsyj/fsyj_Is01B.htm#

Foshan Museum (2006b). *Historical Relics for Cantonese Opera*. Retrieved 31st July 2006 from www.foshanmuseum.com/en_fsyj/fsyj_zpzx01_lsyw.htm

Foshan Museum (2006c). *Red Boat*. Retrieved 31st July 2006 from www.foshanmuseum.com/en_fsyj/fsyj_zpzx01_lsyw.htm

Foshan Museum (2006d). *Li Wenmao*. Retrieved 31st July 2006 from www.foshanmuseum.com/en_fsyj/fsyj_Is01B.htm#

Foshan Museum (2006e). *Wooden Dummy*. Retrieved 31st July 2006 from www.foshanmuseum.com/en_fsyj/fsyj_zpzx01_lsyw.htm

Foster, Y.A. (1997). Brief Aikido training versus Karate and golf training and university students' scores on self-esteem, anxiety, and expression of anger. *Perceptual and Motor Skills*, 84, 609-610.

Frager, R. (1969). The psychology of the samurai. *Psychology Today*, 2:1, 48-53.

Frederick, C.M. *&* Ryan, R.M. (1993). Differences in motivation for sport and exercise and their relations with participation and mental health. *Journal of Sport Behaviour*, 16:3, 124-145.

French, S.E. (2003). *The Code of the Warrior: Exploring Warrior Values Past and Present*. Rowman and Littlefield Publishers, Inc., Oxford.

Freud, S., (1912). The Dynamics of Transference. In J. Strachey (Ed.) *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume XII, Hogarth, London.

Fu, F.H. (1999). Sports Medicine. In J. Riordan & R. Jones (Eds.) *Sport and Physical Education in China*, London: E & FN Spon.

Fung, Y.L. (1976). *A Short History of Chinese Philosophy: A Systematic Account of Chinese Thought From Its Origins to the Present Day*. New York: The Free Press.

Fuller, J.R. (1988). Martial Arts and Psychological Health. *British Journal of medical Psychology*, 61, 317-328.

Gable, S.L. *&* Haidt, J. (2005). What (and why) is positive psychology*? Review of General Psychology*, 9:2, 103-110.

Gee, G., Meng, B. & Lowenhagen, R. (2003). *Mastering Kung Fu: Featuring Shaolin Wing Chun*. Champaign: Human Kinetics.

Gibson, A. (1998). *Why Wing Chun Works*. Southampton: The Peacenik Press.

Giorgi, A. (2006). Concerning variations in the application of the phenomenological method. *The Humanistic Psychologist*, 34(4), 305-319.

Glaser, B.G. *&* Strauss, A.L. (1967). *The Discovery of Grounded Theory*. Chicago: Aldine.

Greene, J.C. *&* Caracelli, V.J. (2003). Making paradigmatic sense of mixed methods practice. In A. Tashakkori *&* C. Teddlie (Eds.) *Handbook of Mixed Methods in Social and Behavioural Research*. London: Sage Publications, Ltd.

Grice, J.W. *&* Iwasaki, M. (2007), A truly multivariate approach to MANOVA. *Applied Multivariate Research*, 12:3, 199-226.

Groen, B.E., Smulders, E., Duysens, J. Van Lankveld, W. *&* Weerdesteyn, V. (2010). Could martial arts fall training be safe for persons with osteoporosis?: A feasibility study. *BMC Research Notes*, 3:111, 1-7.

Guba, E.G. *&* Lincoln, Y.S. (1994). Competing paradigms in qualitative research. In N.K. Denzin *&* Y.S. Lincoln (Eds.) *Handbook of Qualitative Research*, Thousand Oaks: Sage Publications, Inc.

Hackney, C.H. (2009). The Aristotelian Philosophy of the martial arts. *Journal of Asian Martial Arts*, 18:4, 8-17

Hart, C. (1998). *Doing A Literature Review: Releasing the Social Science Research Imagination*. London: Sage Publications Ltd.

Haslam, S.A. *&* McGarty, C. (2003). *Research Methods and Statistics in Psychology*. London: Sage Publications Ltd.

Haase, R.F. *&* Ellis, M.V. (1987). Multivariate analysis of variance*. Journal of Counselling Psychology*, 34:4, 404-413.

Heath, I. & Perry, M. (1994). *The Taiping Rebellion of 1851-66*. London: Osprey Military

Heidhues, M.S. (1993). Chinese Organizations in West Borneo and Bangka: Kongsis and Hui. In D. Ownby. & M.S. Heidhues(eds.) *Secret Societies Reconsidered – Perspectives on Social History of Modern South China and Southeast Asia*. New York: M.E. Sharpe.

Held, B. S. (2002). The tyranny of the positive attitude in America: Observation and speculation*. Journal of Clinical Psychology*, 58, 965–991.

Henning, S.E. (2001). What's in a Name? The Etymology of Chinese Boxing*. Journal of Asian Martial Arts*, 10:4, 8-19.

Hewson, C., Yule, P., Laurent, D. *&* Vogel, C. (2003). *Internet Research Methods: A Practical Guide for the Social and Behavioural Sciences*. London: Sage Publications, Ltd.

Hoh, E. (2002). *Fight Club*. Retrieved 30th April 2006 from www.geographical.co.uk

Hoinville, G. *&* Jowell, R. (1978). *Survey Research Practice*. London: Heinemann.

Honderich, T. (Ed.) (2005). *The Oxford Companion to Philosophy (New Edition)*. Oxford: Oxford University Press.

Hong Kong Heritage Museum (2006). *Cantonese Opera Heritage Hall* – Various Plaques from the Author‘s personal visit.

Hong Kong Heritage Museum (2005). *Cantonese Opera Costumes*. Hong Kong: Leisure and Cultural Services Department of Hong Kong.

Hong Kong Legal Information Institute (2010). Hong Kong Regulations: Weights and Measures Order – Schedule. Retrieved 16th July 2010 from http://www.hklii.hk/hk/legis/en/reg/68A/sch.html.

Howell, M. *&* Prevenier, W. (2001). *From Reliable Sources: An Introduction to Historical Methods*. Ithaca: Cornell University Press.

Hyams, J. (1982). *Zen in the Martial Arts*. New York: Bantam Books.

Iedwab, C. & Standefer, R. (2000). *Martial Arts mind & Body: Achieving Balance in Training and Performance*. Champaign: Human Kinetics.

Ingledew, D.K.I., Markland, D. *&* Medley, A. (1998). Exercise motives and Stages of Change. *Journal of Health Psychology*, 3, 477-489.

Ip, C. (Ed.) (1993). *Grandmaster Yip Man Centenary Birth*. Hong Kong: Ving Tsun Athletic Association

Ip, C., Ip, C., Chu, S.T., Siu, Y.M., Luk, L., Lau, S., Lai, Y.C. & Chau, L.F. (2005). *Ip Man Genealogy*. Hong Kong: Ip Man Tong Development Council Limited.

Ip, C. & Tse, M. (1998). *Wing Chun: Traditional Chinese Kung Fu for Self-Defence & Health*. London: Judy Piatkus (Publishers) Ltd.

[Y]Ip Man (2008) [Film]. Directed by: Wilson Yip. Hong Kong: Mandarin Films Distribution Co., Ltd.

[Y]Ip Man 2: Legend of a Grandmaster (2010) [Film]. Directed by: Wilson Yip. Hong Kong: Mandarin Films Distribution Co., Ltd.

Jacobson, E. (1938). *Progressive Relaxation: Second Edition*. Chicago: University of Chicago Press.

Jacobsen, K.A. (1996). The Female Pole of the Godhead in Tantrism and the Prakrti of Samkhya. *Numen*, 43:1, 55-81.

James, W. (1890/2002). *The Varieties of Religious Experience: A Study in Human Nature.* New York: Prometheus Books.

Janowski, P.J. (2002). Postmodern spirituality: implications for promoting change. *Counselling and Values*, 47, 69-79.

Jarvis, M. (2005). *Sport Psychology*. London: Routledge.

Jarvis, M. (2006). *Sport Psychology: A Student"s Handbook*. London: Routledge.

Jin, P. (1991). Efficacy of Tai Chi, brisk walking, meditation and reading in reducing mental and emotional stress. *Journal of Psychosomatic Research*, 36, 361-369.

Jones, G.W., Mackay, K.S. *&* Peters, D.M. (2006). Participation motivation in martial artists in the West Midlands region of England. *Journal of Sports Science and Medicine*, 5, Combat Sports Special Issue, 28-34.

Kabat-Zinn, J. (2001). *Full Catastrophe Living: How to Cope with Stress, Pain and Illness Using Mindfulness Meditation*. London: Piatkus Books.

Kabat-Zinn, J. (2004). *Wherever You Go, There You Are*. London: Piatkus Books.

Kanner, A.D., Coyne, J.C., Schaefer, C. *&* Lazarus, R.S. (1981). Comparison of two modes of stress measurement: Daily hassles and uplifts versus major life events. *Journal of Behavioural Medicine*, 4, 1-39.

Kaufman, S.F. (1997). *The Art of War: The Definitive Interpretation of Sun Tzu"s Classic Book of Strategy for the Martial Artist*. North Clarendon: Tuttle Publishing.

Kauz, H. (1988). *The Martial Spirit – An Introduction to the Origin, Philosophy and Psychology or the Martial Arts.* New York: The Overlook Press, Peter Mayer Publications, Inc.

Kazemi, M., Chudolinksi, A., Turgeon, M, Simon, A., Ho, E. *&* Coombe, L. (2009). Nine year longitudinal retrospective study of Taekwondo injuries. *Journal of the Canadian Chiropractic Association*, 53:4, 272-281.

Kernspecht, K.R. (1987). *On Single Combat; Strategies, Tactics, Physiology, Psychology, Philosophy and History of Unarmed Self-Defence*. Fermarn (Germany): Wu Shu Verlag Kernspecht.

Khim, P.C. & Draeger, D. (2003). *Shaolin Lohan Kung-Fu*. North Clarendon: Tuttle Publishing.

Kilpatrick, M., Hebert, E., *&* Bartholomew, J. (2005). College students‘ motivation for physical activity: Differentiating men‘s and women‘s motives for sport participation and exercise. *Journal of American College Health*, 54:2, 87-94.

Kincheloe, K.L. (2005). On to the next level: Continuing the conceptualization of the bricolage. *Qualitative Inquiry*. 11:323-350.

Kincheloe, J.L. *&* Berry, K.S. (2004). *Rigour and Complexity in Educational Research: Conceptualizing the Bricolage*. Maidenhead: Open University Press.

Kinnear, P.R. *&* Gray, C.D. (2006). *SPSS 14 Made Simple*. Hove: Psychology Press.

Kit, W.K. (1996). *The Art of Shaolin Kung Fu*, London: Vermilion.

Kit, W.K. (2002). *The Complete Book of Shaolin: Comprehensive Program for Physical, Emotional, Mental and Spiritual Discipline*. Malaysia: San Printers Sdn Bhd.

Kit, W.K. (2002). *The Shaolin Arts: Shaolin Kung Fu, Taijiquan, Qigong, Zen*. Malaysia: San Printers Sdn Bhd.

Ko, Y.J., Kim, Y.K. *&* Valacich, J. (2010). Martial arts participation: Consumer motivation. *International Journal of Sports Marketing and Sponsorship*. January 2010, 105-123.

Konzak, B. *&* Boudreau, R. (1984). Martial arts training and mental health: An exercise in self-help. *Canada‟s Mental Health*. 32, 2-8.

Konzak, B. & Klavora, P. (1980). Some Social Psychological Dimensions of Karate Participation: An examination of Personality Characteristics Within the Training Context of a Traditional Martial Art. In P. Klavora & K. Wipper (Eds.) *Psychological and Sociological Factors in Sport*. University of Toronto Press, Toronto.

Korunka, C., Kubicek, B., Schaufeli, W. & Hoonakker, P. (2009). Work engagement and burnout: testing the robustness of the Jobs Demands-Resources model. *Journal of Positive Psychology*, 4:3, 243-255.

Krause, D.G. (2007). *The Art of War for Executives: Ancient Knowledge for Today"s Business Professional*. New York: Pedigree Books.

Kremer, J. & Moran, A. (2008). Swifter, higher, stronger: The history of sport psychology. *The Psychologist*, 21:8, 740-742.

Kroll, W. & Carlson, B.R. (1967). Discriminant function and hierarchical grouping analysis of Karate participants‘ personality profiles. *Research Quarterly*, 38, 405-411.

Kroll, W. & Crenshaw, W. (1970). Multivariate personality profile analysis of four athletic groups. *Contemporary psychology of sport: Proceedings of the second International Congress of Sport Psychology*. Ed: Kenyon, G. Chicago, IL: Chicago Athletic Institute. 97-106.

Kurian, M., Caterino, L.C. & Kulhavy, R.W. (1993). Personality characteristics and duration of ATA Taekwondo training. *Perceptual and Motor Skills*, 76, 363-366.

Kurian, M., Verdi, M.P., Caterino, L.C. & Kulhavy, R.W. (1994). Relating scales on the children‘s personality questionnaire to training time and belt rank in ATA Taekwondo. *Perceptual and Motor Skills*, 79, 904-906.

Kutner, N.G., Barnhart, H., Wolf, S.L.., McNeely, E. *&* Xu, T. (1997). Self-Report Benefits of Tai Chi Practice by Older Adults. *Journal of Gerontology*: Series B: Psychological Sciences and Social Sciences, Vol. 52B:5, 242-246.

Lamarre, B.W. *&* Nosanchuk, T.A. (1999). Judo – the gentle way: a replication of studies on martial arts and aggression. *Perceptual and Motor Skills*, 88:3(1), 992-996.

Lancaster, B.L. (2004). *Approaches to Consciousness: The Marriage of Science and Mysticism*. Basingstoke: Palgrave MacMillan.

Lantz, J. (2002). Family development and the martial arts: A phenomenological study. *Contemporary Family Therapy*, 24:4, 565-580.

Larkin, M., Watts, S. *&* Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative Research in Psychology*, 3, 102-120.

Larson, G.J. (1983). An eccentric ghost in the machine: Formal and quantitative aspects of the Samkhya-Yoga. *Philosophy East and West*, 33:3, 219-233.

Lavie, M. *&* Willig, C. (2005). ‒I don‘t feel like melting butter‖: An interpretative phenomenological analysis of the experience of ‗inorgasmia‘. *Psychology and Health*, 20:1, 115-128.

Layton, C. (1998). The personality of black belt and non black belt traditional karateka. *Perceptual and Motor Skills*, 67, 218.

Lee, L.Y.K, Lee, D.T.F *&* Woo, J. (2009). Tai Chi and health-related quality of life in nursing home residents. *Journal of Nursing Scholarship*, 41:1, 35-43.

Leonard, G. & Murphy, M. (2005). *The Life we are Given: A long term program for realising the potential of body, mind, heart and soul*. New York: Jeremy P. Tarcher/Penguin.

Leung, T. (1978). *Wing Tsun Kuen*. Hong Kong: Leung Ting Co.

Lewis, P. (1998). *Myths and Legends of the Martial Arts*. Prion Books Limited, London.

Lewis, S, Passmore, J. & Cantore, S. (2008). Positive psychology and managing change. *Psychologist*, 21:11, 934.

Levinson, H. (1973). Activism and powerful others: distinction within the concept of internal-external control. *Journal of Personality Assessment*, 38, 377-383.

Li, F., McAuley, E., Harmer, P., Duncan, T. & Chaumeton, N.R. (2001). Tai Chi Enhances Self-Efficacy and Exercise Behaviour in Older Adults, *Journal of Ageing and Physical Activity*, 9, 161-171.

Li, J.X., Hong, Y. & Chan, K.M. (2001). Tai Chi: Physiological Characteristics and Beneficial Effects on Health, *British Journal of Sports Medicine*, Vol. 35, 148-156.

Lin, D. (2007). *Tao Te Ching: Annotated and Explained*. Woodstock: SkyLight Paths.

Linley, P.A. & Joseph, S. (2004). *Positive Psychology in Practice*. Hoboken: John Wiley & Sons.

Linter, B. (2002). *Blood Brothers: The Criminal Underworld of Asia*. Hampshire: Palgrave Macmillan.

Loewenthal, K.M. (2001). *An Introduction to Psychological Tests and Scales: Second Edition*. Hove: Psychology Press Ltd.

Lofland, J. (1971). *Analysing Social Settings*. Belmont: Wadsworth.

Luskin, F. (2004). Transformative practices for integrating mind-body-spirit. The *Journal of Alternative and Complementary Medicine*, 10:1, S-15-S-23.

Lyubomirsky, S., King, L.A. *&* Diener, E. (2005). The benefits of frequent positive affect: Does happiness lead to success. *Psychological Bulletin*, 131, 803-855.

Madenlian, R.B. (1979). An experimental study of the effect of Aikido training on the self-concept of adolescents with behavioural problems. *Dissertation Abstract International Section A*, 40, 760-761.

Mackerras, C. (1975). *The Chinese Theatre in Modern Times: From 1840 to Modern Day*. London: Thames & Hudson, Ltd.

Mackerras, C. (Ed.) (1983). *Chinese Theatre: From its Origins to the Present Day*. Honolulu: University of Hawaii Press.

Mackerras, C. *&* Wichmann, E. (1983). Introduction. In C. Mackerras (Ed.) *Chinese Theatre: From its Origins to the Present Day*. Honolulu: University of Hawai'i Press.

Maliszewski, M. (1992). Meditative-Religious Traditions of Fighting Arts and Martial Ways. *Journal of Asian Martial Arts*, 1:3, 1-104.

Markland, D. *&* Ingledew, D.K. (1997). The measurement of exercise motives: Factorial validity and invariance across gender of a revised Exercise Motivations Inventory. *British Journal of Health Psychology*. 2, 361-376.

Marrone, R. (1999). Dying, mourning, and spirituality: A psychological perspective. *Death Studies*, 23:6, 495-519.

Marshall, S. & Green, N. (2004). *Your PhD Companion*, Oxford: How To Books.

Martens, R., Burton, D., Vealey, R.S., Bump, L.A. *&* Smith, D. (1990). Development and validation of the Competitive State Anxiety Inventory-2. In R. Martens, R.S. Vealey, *&* D. Burton (Eds.) *Competitive Anxiety in Sport*. Champaign: Human Kinetics.

Martin, J. (2006). Self research in educational psychology: A cautionary tale of positive psychology in action. *The Journal of Psychology*, 140:4, 307-316.

Maslow, A. (1971). *The Father Reaches of Human Nature*. New York: Viking.

Maslow, A.H. (1987). *Motivation and Personality – Third Edition*. Delhi: Pearson Education, Inc.

Maslow, A.H. (1999). *Toward a Psychology of Being: Third Edition*. Chichester: John Wiley & Sons.

Mason, M. (2008). *Complexity Theory and the Philosophy of Education*. Educational Philosophy and Theory, 40:1, 4-18.

Massey, P.B. (1998). Medicine and the Martial Arts - A Brief Historical Perspective. *Alternative and Complementary Therapies,* Vol. 4:6,.438-444.

Maxey, S.J. (2003). Pragmatic threads in mixed methods research in social sciences: the search for multiple modes of inquiry and the end of the philosophy of formalism. In A. Tashakkori *&* C. Teddlie (Eds.) *Handbook of Mixed Methods in Social and Behavioural Research*. London: Sage Publications, Ltd.

McDonald, M. *&* O'Callaghan, J. (2008). Positive psychology: A Foucauldian critique. *The Humanistic Psychologist*, 36, 127-142.

McFarlane, S. (2001). Buddhism and the new warriors: Eastern martial arts in western contexts. *Contemporary Buddhism*. 2:2, 153-168.

McGhee, G., Marland, G.R. *&* Atkinson, J. (2007). Grounded theory research: literature reviewing and reflexivity. *Journal of Advanced Nursing*, 60:3, 334-342.

McNeilly, M. (1997). *Sun Tzu and the Art of Business: Six Strategic Principles for Managers*. New York: Oxford University Press, Inc.

Medicus, G. (2005). Mapping transdisciplinarity in human sciences. In, Lee, J.W. (Ed.) (2005). *Focus on Gender Identity*. New York: Nova Science Publishing.

Miles, M. *&* Huberman, M. (1994). *Qualitative Data Analysis: A Sourcebook for New Methods*. Thousand Oaks: Sage Publications, Inc.

Miller, A. (2008). A critique of positive psychology – or _the new science of happiness'. *Journal of Philosophy of Education*, 42:3-4, 591-608.

Miller, C. (1991). Self-actualization and the consciousness revolution. *Behaviour and Personality*, 6:5, 109-126.

Minick, M. (1974). *The Wisdom of Kung Fu.* Michael Dempsey, London.

Mitchell, D. (1984). *The Official Martial Artists Handbook*. Sphere Books Limited, London.

Monahan, M. (2007). The practice of self-overcoming: Nietzschean reflections on the martial arts. *Journal of the Philosophy of Sport*. 34, 39-51.

Morris, V. (1992). *Zanshin: Meditation and the Mind in Modern Martial Arts*. Samuel Weiser, Inc., Maine

Morrison, K. (2008). Educational Philosophy and the Challenge of Complexity Theory. *Educational Philosophy and Theory*, 40:1, 19-34

Morse, J.M. (2003). Principles of mixed methods and multimethod design. In A. Tashakkori *&* C. Teddlie (Eds.) *Handbook of Mixed Methods in Social and Behavioural Research*. Thousand Oaks: Sage Publications, Inc.

Moustakas, C. (1990). *Heuristic Research: Design, Methodology, and Applications*. Newbury Park: Sage Publications, Inc.

Moustakas, C. (1994). *Phenomenological Research Methods*. Thousand Oaks: Sage Publications, Inc.

Muk, D. (2005). The Way of the Willow: Wing Chun as an Expression of Softness Overcoming Hardness. In C. Ip, C. Ip, S.T. Chu, Y.M. Siu, Y.K. Pang & L. Luk (Eds.) *Ip Man Ving Tsun 50th Anniversary (2005).* Hong Kong: Ving Tsun Athletic Association Limited.

Murphy, M. (1992). *The Future of the Body: Explorations into the Further Evolution of Human Nature*. New York: Jeremy P. Tarcher/Putnam.

Murray, D. (1987). *Pirates of the South China Coast, 1790-1810*. Stanford: Stanford University Press.

Murray, D.H. (1994). *The Origins of the Tiandihui: The Chinese Triads in Legend and History*. Stanford: Stanford University Press.

Murray, R. (2002). *How to Write a Thesis*. Maidenhead: Open University Press.

Nadal, L.F. (2001). Rubber and Rubber Balls in Mesoamerica. In E.M. Whittington (Ed.) *The Sport of Life and Death - The Mesoamerican Ballgame*, Thames and Hudson, New York.

Nagel, T. (1987). *What Does It All Mean? A Very Short Introduction to Philosophy*. Oxford: Oxford University Press.

Nelson, R.F. (1989). *The Overlook Martial Arts Reader: Classic Writings on Philosophy and Technique*. New York: Overlook Press.

Nosanchuk, T.A. (1981). The Way of the Warrior: The Effects of Traditional Martial Arts Training on Aggression. *Human Relations*, Vol. 34, 435-444.

Nosanchuk, T.A. *&* MacNeil, M.L.C. (1989). Examination of the effects of traditional and modern martial arts training on aggressiveness. *Aggressive Behaviour*. 15. 153-159.

Nuttall, J. (2006). Researching psychotherapy integration: A heuristic approach. *Counselling Psychology Quarterly*. December, 19(4), 429-444.

Obata, T. (1990). *Samurai Aikijutsu*. Paris: Sedirep.

O'Callaghan, S. (1978). *The Triads: The Illustrated Inside Story of the Chinese Mafia*. London: Universal.

O'Gorman, K. (2010). *Saving Sport: Sport, Society and Spirituality*. Blackrock: Columba Press.

Oliver, P. (2008). *Writing Your Thesis (Second Edition)*, London: Sage Study Skills.

Opie, C. (2004). *Doing Educational Research*. London: Sage Publications Ltd.

Order of Shaolin Ch'an (2004). *The Shaolin Grandmasters" Text: History, Philosophy, and Gung Fu of Shaolin Ch"an*. Beaverton, Oregan: Order of Shaolin Ch'an.

Osbourne, R. & Van Loon, B. (2000). *Introducing Eastern Philosophy*. Cambridge: Icon Books, Ltd.

Overholt, A. (1995). Vanishing Borders: The Expansion of Asian Organized Crime. *Harvard International Review*, 17:2, 42-44.

Ownby, D. (1993). Secret Societies Reconsidered. In D. Ownby & M.S. Heidhues, (eds.) *Secret Societies Reconsidered – Perspectives on the Social History of Modern South China and Southeast Asia*, New York: M.E. Sharpe.

Oxford English Dictionary (2009). *Oxford English Dictionary*. Oxford University Press. Retrieved 14th June 2009 from www.oed.com.

Pallant, J. (2005). *SPSS Survival Manual: Second Edition*. Maidenhead: Open University Press.

Park, C.J. (2000). Self-Esteem as a Mediator of the Relationship between Tae Kwon Do Training and Aggression. *Journal of the International Council for Health, Physical Education, Recreation, Sport and Dance,* Vol. 36:3, 34-37.

Parry, J. Nesti, M., Robinson, S. *&* Watson, N. (2007). *Sport and Spirituality: An Introduction (Ethics and Sport)*. London: Routledge.

Payne, P. (1981). *Martial Arts: The Spiritual Dimension*. Thames and Hudson, Ltd., London.

Perkins, S.W. (1996). The effects of an exercise program on self-esteem, physical self-efficacy and locus of control in an African-American male sample. *Dissertation Abstract International Section B*, 56:10, 5779.

Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. Washington, DC: APA Press

Peterson, D. & Verratti, E. (2005). Ving Tsun by Definition: Getting it Right…the ‗Wrong Way'. In C. Ip, C. Ip, S.T. Chu, Y.M. Siu, Y.K. Pang & L. Luk (Eds.) *Ip Man Ving Tsun 50th Anniversary (2005).* Hong Kong: Ving Tsun Athletic Association Limited.

Poliakoff, M. (1987). *Combat sports in the ancient world: competition, violence, and culture*. New Haven: Yale University Press.

Preece, G. *&* Hess, R. (Eds.) (2009). *Sport and Spirituality*. Hindmarsh: ATF Press.

Prochaska, J.O. *&* DiClemente, C.C. (1983). Stages and processes of self-change of smoking: toward an integrative model of change. *Journal of Consulting and Clinical Psychology*, 51, 390-5.

Pyecha, J. (1970). Comparative Effects of Judo and Selected Physical Education Activities on Male University Freshman Personality Traits. *Research Quarterly*, 41, 435-431.

Quality Assurance Agency (2008). *The framework for higher education qualifications in England, Wales and Northern Ireland*. Mansfield: Linney Direct.

Raben, E.M. (1992). Peking Opera: The Persistence of Tradition in the People's Republic of China. *Journal of Popular Culture*, 25:4,.53-61.

Ram, J. (1994). A Hundred Million Miracles. *Opera News*, 59:5, 10-14, 29.

Rawcliffe, S. (2003). *Simply…Wing Chun Kung Fu*, Marlborough: The Crowood Press Ltd.

Rawcliffe, S. (2010). *Midlands Wing Chun Kuen. Retrieved 4th February 2010 from* www.wingchun.co.uk

Rector, M. (2000). *Medieval Combat: A Fifteenth-Century Manual of Swordfighting and Close Quarter Combat*. London: Greenhill Books.

Reid, D. (1989). *The Tao of Health, Sex & Longevity*. London: Simon & Schuster UK Ltd.

Reid, H. & Croucher, M. (1983). *The Way of the Warrior: The Paradox of the Martial Arts*. The Overlook Press, New York.

Reid, K., Flowers, P. *&* Larkin, M. (2005). Explored lived experience. *The Psychologist*, 18:1, 20-23.

Rhodes, R.E., Blanchard, C.M. *&* Blacklock, R.E. (2008). Do physical activity beliefs differ by age and gender? *Journal of Sport and Exercise Psychology*, 30, 412-423.

Rich, G.J. (2001). Positive Psychology: An Introduction. *Journal of Humanistic Psychology*, 41:1, pp.8-12.

Richman, C.L. *&* Rehberg, H. (1986). The development of self-esteem through martial arts. *International Journal of Sports Psychology*, 17, 234-239.

Ritchie, R. (1997). *Yuen Kay-San Wing Chun Kuen: History and Foundation*. Burbank: Unique Publications.

Robbins, B.D. (2008). What is the good life? Positive psychology and the renaissance of humanistic psychology. *The Humanistic Psychologist*, 36, 96-112.

Robertson, D. (1991). *Martial Arts for People With Disabilities: An Introduction*. Souvenir Press, London.

Robson, C. (2002). *Real World Research: A Resource for Social Scientists and Practitioner-Researchers (Second Edition)*. Oxford: Blackwell Publishing.

Rosenberg, V. *&* Sapochnik, C. (2005). Martial arts – enactment of aggression or integrative space? *Psychodynamic Practice*, 11:4, 451-458.

Rothberg, D. (2005). Transpersonal Issues at the Millennium. *Transpersonal Psychology Review: Special Issue*, Winter 2005, 81-102.

Rothpearl, A. (1980). Personality traits in martial artists: A descriptive approach. *Perceptual and Motor Skills*, 50, 395-401.

Rotter, J.B. (1966). Generalized expectancies of internal versus external control of reinforcement. *Psychological Monographs*, 80:1, 609.

Rowan, J. (1999). Ascent and Descent in Maslow‘s Theory. *Journal of Humanistic Psychology*, 39, 125-133.

Rowan, J. (2005). *The Transpersonal: Spirituality in Psychotherapy and Counselling – Second Edition*. London: Routledge.

Rudestam, K. E. & Newton, R.R. (2001). *Surviving Your Dissertation: A Comprehensive Guide to Content and Process 2nd Edition*. London: Sage Publications, Inc.

Rust, J. & Golombok, S. (2009). *Modern Psychometrics: The Science of Psychological Assessment – Third Edition*. Hove: Routledge.

Sandage , S.J. *&* Jankowski, P.J. (2010). Quest and spiritual development moderated by spiritual transformation. *Journal of Psychology and Theology*, 38:1, 15-31.

Sarukkai, S. (2002). Inside/outside: Merleau-Ponty/Yoga. *Philosophy East and West*, 52:4, 459-478.

Sayama, M. (1986). *Samadhi: Self Development in Zen, Swordsmanship, and Psychology*. Albany: State University of New York Press.

Schmidt, R.J. (1986). Japanese Martial Arts as Spiritual Education. In S. Kleinman (Ed.) *Mind and Body: East Meets West. Big Ten Body of Knowledge Symposium Series, Volume 15*. Champaign, Illinois: Human Kinetics Publishers, Inc.

Scott, J.W. (2001). Women‘s History. In P. Burke (Ed.) *New Perspectives on Historical Writing*. Cambridge: Polity Press.

Scotton, B.W. (1996). The Contribution of C.G. Jung to Transpersonal Psychiatry. In B.W. Scotton, A.B. Chinen *&* J.R. Battista (Eds.). *Textbook of Transpersonal Psychiatry and Psychology*, New York: Basic Books.

Seaman, J. (2008). Adopting a grounded theory approach to cultural-historical research: Conflicting methodologies or complementary methods*? International Journal of Qualitative Methods*, 7:1, 1-17.

Seitz, F.C., Olson, G.D., Locke, B. & Quam, R. (1990). The Martial Arts and Mental Health: The Challenge of Managing Energy. *Perceptual and Motor Skills*, 70, 459-464.

Sela-Smith, S. (2002). Heuristic research: A review and critique of Moustakas‘s method. *Journal of Humanistic Psychology*, 42, 53-88.

Seligman, M.E.P. (2002). *Authentic Happiness*. New York: Free Press.

Seligman, M.E.P *&* Csikszentmihalyi, M. (2000). Positive psychology: An introduction. *American Psychologist*, 55, 5-14.

Shahar, M. (2000). Epigraphy, Buddhist Historiography, and Fighting Monks: The Case of the Shaolin Monastery. *Asia Major Third Series*, 13:2, 15-36.

Shahar, M. (2008). *The Shaolin Monastery: History, Religion, and the Chinese Martial Arts*. Honolulu: University of Hawai‘i Press.

Sharma, C. (1997). A Critical Survey of Indian Philosophy. Delhi: Motilal Banarsidass.

Sharpe, J. (2001). History from Below. In Burke, P. (Ed.) (2001). *New Perspectives on Historical Writing*. Cambridge: Polity Press.

Sheldon, K.M. *&* King, L. (2001). Why positive psychology is necessary. *American Psychologist*, 56:3, 216-217.

Shields, D.L.L. & Bredemeier, B.J.L. (1995). *Character Development and Physical Activity*. Human Kinetics, Champaign.

Slater, J. & Hunt, H.T. (1997). Post-Vestibular Integration and Forms of Dreaming: A Preliminary Report on the Effects of Brief T'ai Chi Chuan Training. *Perceptual and Motor Skills*, 85, 97-98

Smith, C.B. (1997). Casting the net: surveying an internet population. *Journal of Computer Mediated Communication*, 3:1, Retrieved 23rd March 2009 from http://jcmc.indiana.edu/vol3/issue1/smith.html

Smith, J.A. (2007). Hermeneutics, human sciences and health: linking theory and practice. *International Journal of Qualitative Studies on Health and Well-Being*, 2, 3-11.

Smith, J.A., Flowers, P. *&* Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. London: Sage Publications Ltd.

Smith, R.W. (1964). *Secrets of Shaolin Temple Boxing: The Definitive Guide to this Ancient Martial Art*. North Clarendon: Tuttle Publishing.

Snyder, C.R., Lopez, S.J. *&* Pedrotti, J.T. (2007). *Positive Psychology: The Scientific and Practical Explorations of Human Strengths*. Thousand Oaks: Sage Publications, Inc.

Soanes, C. *&* Stevenson, A. (Eds.) (2008). *The Concise Oxford English Dictionary, Twelfth Edition*. Oxford: Oxford University Press.

Spalding, R. *&* Parker, C. (2007). *Historiography: An Introduction*. Manchester: Manchester University Press.

Speak, M. (1999). China in the Modern World: 1840-1949. In J. Riordan & R. Jones (Eds.) *Sport and Physical Education in China*. London: E & FN Spon.

Sport England (2002). *Annual Report 2001/2002*, London: Sport England.

Stawski, C. (2005). Definitions and hypotheses: William James, religion, and spiritual transformation*. Crosscurrents*, Fall 2005, 424-435.

Stein, M. (1998*). Jung"s Map of the Soul: An Introduction*. Peru, Illinois: Open Court Publishing Company.

Stephenson, S. *&* Loewenthal, D. (2006). The effect on counselling/ psychotherapy practice of absent father in the therapist's childhood: A heuristic study. *Psychodynamic Practice*, 12:4, 435-452.

Stevens, J. (2002). *Budo Secrets: Teachings of the Martial Arts Masters*. Boston: Shambhala.

Stokols, D. (2006). Toward a science of transdisciplinary action research. *American Journal of Community Psychology*, 38, 63-77.

Strangroom, J. (2006). *Little Book of Big Ideas: Philosophy*. London: A & C Black Publishers, Ltd.

Strayhorn, J.M. *&* Strayhorn, J.C. (2009). Martial arts as a mental health intervention for children? Evidence from the ECLS-K. *Child and Adolescent Psychiatry and Mental Health*, 3:1, 32-40.

Stokols, D. (2006). Toward a science of transdisciplinary action research. *American Journal of Community Psychology*, 38, 63-77.

Sule, F. (1987). Therapeutic Use of Sports in Psychiatry and Clinical Psychology: Experiences with a Combat-Type Sport in the Treatment of Psychiatric Patients. *Journal of Sports Medicine*, 27, 79-84.

Sundararajan, L. (2005).Happiness donut: A Confucian critique of positive psychology. *Journal of Theoretical and Philosophical Psychology*, 25:1, 35-60.

Sutich, A.J. (1976). The emergence of transpersonal orientation: A personal account. *Journal of Transpersonal Psychology*, 8:1, 5-19.

Sutton, N. (1993). Gongfu, Guoshu & Wushu: State Appropriation of the Martial Arts in Modern China. *Journal of Asian Martial Arts*, 2:3, 102-114.

Swetnam, D. (2004). *Writing Your Dissertation: How to Plan, Prepare and Present Successful Work: 3rd Edition*. Oxford: How To Books.

Szabo. A. Mesco, A., Caputo, A. *&* Gill, E.T. (1998). Examination of Exercise-Induced Feeling States in Four Modes of Exercise. *International Journal of Sport Psychology,* 29, 76-390.

Szabo, A. *&* Parkin, M. (2001). The psychological impact of training deprivation in martial artists. *Psychology of Sport and Exercise*, 2:3, 187-199.

Tabachnick, B. G., & Fidell, L. S. (1983). *Using multivariate statistics*. New York: Harper & Row.

Tai Hsuan-Chih & Suleski, R. (1977). Origin of the Heaven and Earth Society. *Modern Asian Studies*, 11: 3, 405-425.

Tashakkori, A. *&* Teddlie, C. (1998). *Mixed Methodology: Combining Qualitative and Quantitative Approaches. Applied Social Research Methods Series, Volume 46*. London: Sage Publications Ltd.

Tashakkori, A. *&* Teddlie, C. (Eds.) (2003) Handbook of Mixed Methods in Social and Behavioural Research. Thousand Oaks: Sage Publications, Inc.

Tashakkori, A. & Teddlie, C. (2008). Quality of Inferences in Mixed Methods Research: Calling for an Integrative Framework. In M.M. Bergman (Ed.) *Advances in Mixed Methods Research: Theories and Applications*. London: Sage Publications, Ltd.

Taylor, E. (2001). Positive Psychology and Humanistic Psychology: A Reply to Seligman. *Journal of Humanistic Psychology*, 41:1, 13-29.

Teddlie, C. *&* Tashakkori, A. (2009). *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioural Sciences*. London: Sage Publications, Ltd.

Teddlie, C. *&* Tashakkori, A. (2003a). Major issues and controversies in the use of mixed methods in the social and behavioural sciences. In A. Tashakkori *&* C. Teddlie (Eds.) *Handbook of Mixed Methods in Social and Behavioural Research*. London: Sage Publications, Ltd.

Teddlie, C., *&* Tashakkori, A. (2003b). Major issues and controversies in the use of mixed methods in the social and behavioural sciences. In A. Tashakkori *&* C. Teddlie (Eds.) *Handbook of Mixed Methods in Social and Behavioural Research*. London: Sage Publications, Ltd.

ter Haar, B.J. (1997). *Ritual & Mythology of the Chinese Triads: Creating an Identity*, Leiden: Brill.

Theebom, M. *&* De Knop, P. (1999). Asian martial arts and approaches of instruction in physical education. *European Journal of Physical Education*. 4, 146-161.

Theebom, M., De Knop, P. *&* Wylleman, P. (2008). Martial arts and socially vulnerable youth. An analysis of Flemish initiatives. *Sport, Education and Society*. 13:3, 301-318.

Thirer, J. & Grabiner, M.D. (1980) ‗Self-Actualization Through Zen and the Martial Arts' *Review of Sport and Leisure*, 5:2, 79-92.

Thompson, G. (1994). *Watch My Back – A Bouncer"s Story*. Summersdale Publishers, Chichester.

Toskovic, N.V. (2000). Cardiovascular and metabolic responses and alterations in selected measures of mood with a single bout of dynamic Tae Kwon Do. *Dissertations Abstract International Section A*. 61, 3-A, 933.

Trafford, V. *&* Lesham, S. (2008). *Stepping Stones to Achieving your Doctorate: By Focusing on your Viva from the Start*. Maidenhead: Open University Press.

Trulson, M.E. (1986). Martial Arts Training: A Novel Cure for Juvenile Delinquency. *Human Relations*, 39, 1131-1140.

Tsang, T.W., Kohn, M., Chow, C.M *&* Singh, F. (2009). A randomised placebo-exercise controlled trial of Kung Fu training for improvements in body composition in overweight/obese adolescents: the –Martial Fitness‖ study. *Journal of Sports Science and Medicine*, 8, 97-106.

Tse, J. (2006). Wing Chun Fighting. *Qi Magazine*, Issue 78 Jan/Feb/Mar,.28-30.

Tsunetomo, Y. (1983). *Hagakure: The Book of the Samurai*. New York: Kodansha International (translated by Wilson, S.)

Twemlow, S.W., Lerma, B.H. & Twemlow, S.W. (1996). An analysis of students' reasons for studying martial arts. *Perceptual and Motor Skills*, 83, 99-103.

Twemlow, S.W. *&* Sacco, F.C. (1998) The application of traditional martial arts practice and theory to the treatment of violent adolescents. *Adolescent*. 33:131, 505-518.

Twemlow, S.W., Sacco, F.C. & Fonagy, P. (2008). Embodying the mind: Movement as a container for destructive aggression. *American Journal of Psychotherapy*, 62:1, 1-33.

Twigger, R. (1997). *Angry White Pyjamas*, London: Orion Books Ltd.

Twitchett, D.C. (1956). Monastic Estates in T'ang China. *Asia Major Second Series*, 5:2, 123-146.

Underwood, S. (1999). *What is a PhD? Towards a discussion paper.* Lancaster University Higher Education Development Centre, HEDC Papers.

US Bureau of the Census (2010). *Negative Population Growth*. Retrieved 16th February 2010 from http://www.npg.org.

Voelkl, J., Ellis, G. & Walker, J. (2003). Go with the flow: How to help people have optimal recreation experiences. *Parks & Recreation*, August, 20-29.

Walliman, N. & Buckler, S. (2008). *Your Dissertation in Education*. London: Sage Publications, Ltd.

Walsh, R. (1999). Asian contemplative disciplines: Common practices, clinical applications, and research findings. *Journal of Transpersonal Psychology*, 31:2, 83-107.

Walsh, R. & Vaughan, F. (1993). The riddle of consciousness. In R. Walsh & F. Vaughan (eds.) *Paths Beyond Ego: The Transpersonal Vision*. New York: Tarcher/Putnam.

Wang, Z. (1990). Traditional and popular sports. In H.G. Knuttgen, Q. Ma andZ. Wu (Eds.) *Sport in China*. Champaign: Human Kinetics.

Warburton, N. (2004). *Philosophy: The Basics – 4th Edition*. Abingdon: Routledge.

Ward, B.E. (1985). Regional operas and their audiences: evidence from Hong Kong. In D. Johnson, A.J. Nathan *&* S. Rawski (Eds.) *Popular Culture in Late Imperial China*. Berkeley: University of California Press.

Ward, B.E. (1989). The Red Boats of the Canton Delta: A Historical Chapter in the Sociology of Chinese Regional Drama. *Proceedings of International Conference on Sinology, Second Edition*, Taipei: Academia Sinica, (pp. 233-257).

Wargo, M.A., Spirrison, C.L. *&* Thorne, B.M. (2007). Personality characteristics of martial artists. *Social Behaviour and Personality*. 35:3, 399-408.

Weiser, M., Kutz, I., Kutz, S.J. *&* Weiser, D. (1995). Psychotherapeutic aspects of martial arts. *American Journal of Psychotherapy*. 49:1, 118-127.

Weston, A. (2000). *A Rulebook for Arguments – Third Edition.* Indianapolis: Hackett Publishing Company.

Whicher, I. (1998). Yoga and freedom: A reconsideration of Patanjali‘s classical yoga. *Philosophy East and West*, 48:2, 272-322.

Wichter, A. *&* Blech, W. (1993). Ving Tsun – The Uniting Principle. In C. Ip (Ed.) *Grandmaster Yip Man Centenary Birth*. Hong Kong: Ving Tsun Athletic Association.

Weinberg, R.S. *&* Gould, D. (2007). *Foundations of Sport and Exercise Psychology: 4th edition*. Champaign: Human Kinetics.

Wilber, K. (1997/2010). A spirituality that transforms. *What is enlightenment*, 12. Retrieved 16th July 2010 from http://www.enlightennext.org/magazine/j12/wilber.asp?page=1

Wildish, P. (2000). *The Big Book of Chi*. Thorsons, London.

Wong, D. (1982). *The Deceptive Hands of Wing Chun*. Burbank: Unique Publications.

Wong, S.K. (2001). Mobilizing a Social Movement in China: Propaganda of the 1905 Boycott Campaign. *Chinese Studies*, 19:1, 375-408.

Yan, J.H. *&* Downing, J.H. (1998). Tai Chi: An alternative exercise form for seniors. *Journal of Aging and Physical Activity*. 6, 350-362.

Yang, D.J. (1998). The effects of martial arts education and self-esteem enhancement program on the construct of children's self-esteem. *Dissertation Abstract International Section A*, 59:1, 85.

Yang, D.J. (2000). A New Perspective of Martial Arts Education for the 21st Century. *Journal of the International Council for Health, Physical Education, Recreation, Sport and Dance*, 36:3, 23-28.

Yip, C. & Connor, D. (1993). *Wing Chun Martial Arts: Principles & Techniques*. York Beach: Samuel Weiser, Inc.

[Y]Ip Man (2008) [Film]. Directed by: Wilson Yip. Hong Kong: Mandarin Films Distribution Co., Ltd.

[Y]Ip Man 2: Legend of a Grandmaster (2010) [Film]. Directed by: Wilson Yip. Hong Kong: Mandarin Films Distribution Co., Ltd.

Zaggelidis, G., Martinidis, K. & Zaggelidis, S. (2004). Comparative study of factors- motives for beginning practicing judo and karate. *Physical Training: Fitness for Combatives,* May, 1-8.

Sects and Violence: Development of an inclusive taxonomy to hermeneutically explore the histo-philosophical motivators for the inception and development of the martial art, Wing Chun Kuen.

S. R. Buckler

Submitted for the award of Ph.D.

2010

Part Three: Appendices

CONTENTS

APPENDIX I:

COMBAT SURVEY

Combat Survey (International)

Welcome to the first internet survey from CombatSurvey.com. This survey is to gain an insight into aspects of motivation and participation across the martial art community.

By pressing SUBMIT at the bottom of this page, this indicates that you have read and understand the ethical statement and that you are willing to participate in this survey. (The ethical statement is available at: http://www.combatsurvey.com/ethic.htm).

Please answer all questions marked with *

At the end of each page is a SUBMIT button - this will take you onto the next page of the survey.

Should you have any questions about this survey, please e-mail: s.buckler@worc.ac.uk

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

SECTION 1 of 4 Background information.

* Gender

1

Male

Female

2 * Age (Please select from the drop down list.)

3 * Ethnicity

4 * Country of residence

5 * Town/City of residence

6 * Highest education level achieved. (Please select one from the drop down list.)

7 * Employment status (Please select one from the following list.)

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

8 * Industry in which you work. (Please select one from the drop down list.)

9 * How would you classify your occupation? (Please select one from the drop down list.)

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

SECTION 2 of 4 Your reasons for training in the martial arts.

* What was your MAIN reason for taking up training in the martial arts? (Please select one.)

Aggression outlet

Competition and tournaments

Fun/something to do

Improved self-confidence

Meditation

Movies

1
0 Physical exercise

Self-defense

Self-discipline

Spiritual practice

Sport

To be more like a special or famous person

To be more like someone wants you to be

Other, Please Specify

* How important are the following as reasons for training? (Please indicate your rating on the grid for each statement.)

	1 Extremely negative influence	2 Very negative influence	3 Negative influence	4 Positive influence	5 Very positive influence	6 Extremely positive influence
Aggression outlet						
Competition and tournaments						
Fun/something to do						
Improved self-confidence						
Meditation						
11 Movies						
Physical exercise						
Self-defense						
Self-discipline						
Spiritual practice						
Sport						
To be more like a special or famous person						
To be more like someone wants you to be						

What benefits do you feel that training in the martial arts has provided? (Please list briefly your responses in rank order with 1 being the main benefit.)

12 1:

2:

3:

Are there any negative aspects that you have experienced from training in the martial arts?

13

To what extent have martial arts had a positive impact on your life?

14

No significance		Moderately significant		Very significant
1	2	3	4	5

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

SECTION 3 of 4 About your martial arts background.

* How many years in total have you been training in the martial arts? (Please select
15 from the drop down list.)

* What type of martial art do you study? (If you study more than one, please select
16 your predominant style.)

If you selected OTHER on the previous question, please type your martial art into
17 this box.

* How many years have you been practicing this martial art? (Please select from the
18 drp down list.)

What other martial arts have you practiced? (Please provide details in the box, i.e. style, years training, grade achieved.)

19

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

SECTION 4 of 4

Over the next three pages are listed a number of statements concerning the reasons people often give when asked why they exercise or train in martial arts. Please read each statement carefully and indicate, whether or not each statement is true for you personally. If you do not consider a statement to be true for you at all, highlight the ‘1’. If you think that a statement is partly true for you, then highlight the ‘2’, ‘3’, ‘4’, ‘5’, or '6', according to how strongly you feel that it reflects why you train in martial arts.

* Personally I exercise (or might exercise)...

1 Not at all true for me	2	3	4	5	6 Very true for me
To stay slim					
To avoid ill-health					
Because it makes me feel good					
To help me look younger					
To show my worth to others					
To give me space to think					
To have a healthy body					
To build up my strength					
Because I enjoy the feeling of exerting myself					
To spend time with friends					

Because my doctor advised me to exercise

Because I like trying to win in physical activities

To stay/become more agile

To give me goals to work towards

To lose weight

To prevent health problems

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

* Personally I exercise (or might exercise)...

1 Not at all true for me	2	3	4	5	6 Very true for me
Because I find exercise invigorating					
To have a good body					
To compare my abilities with other peoples'					
Because it helps to reduce tension					
Because I want to maintain good health					
To increase my endurance					

21

Because I find exercising satisfying in and of itself					
To enjoy social aspects of exercising					
To help prevent an illness that runs in my family					
Because I enjoy competing					
To maintain felxibility					
To give me personal challenges to face					
To help control my weight					

To gain recognition

To recharge my batteries

To improve my appearance

To gain accomplishments

Please press SUBMIT to continue to the next page of this survey.

Combat Survey (International)

Questions marked with an asterisk (*) are mandatory.

* Personally I exercise (or might exercise)...

1 Not at all true for me	2	3	4	5	6 Very true for me
To help manage stress					
To feel more healthy					
To get stronger					
For enjoyment of the experience of exercising					
To have fun being active with other people					
To help recover from an illness/injury					
Because I enjoy physical competition					
To stay/become flexible					
To develop personal skills					
Because exercise helps me to burn calories					
To look more attractive					
To accomplish things that others are incapable of					
To release tension					

22

To develop my muscles

Because I feel at my best when exercising

To make new friends

Because I find physical activities fun, especially when competition is involved

To measure myself against personal standards

Please press SUBMIT to complete this survey. This is the end of the survey.

APPENDIX II:

WING CHUN SURVEY

Wing Chun Survey

Welcome to the first international Wing Chun survey. The purpose of this survey is to obtain information on the background of Wing Chun practitioners and their reasons for training.

Wing Chun Survey

Welcome to the first internet survey from WingChunSurvey.com. This survey is to gain an insight into aspects of motivation and participation across the Wing Chun community.

By pressing SUBMIT at the end of this page, this indicates that you have read and understand the ethical statement and that you are willing to participate in this survey.

Please answer all questions marked with *

At the end of each page is a SUBMIT button – this will take you onto the next page of the survey.

Should you have any questions about this survey, please e-mail: s.buckler@worc.ac.uk.

Wing Chun Survey

Questions marked with an asterisk (*) are mandatory.

Page 1 of 5

* Gender

1 

Male

Female

* Age (Please select from the drop down list.)

2 

* Ethnicity

3 

* Country of residence

4 

* City of residence

5 

* How many years in total have you been training in Wing Chun? (Please select from

6 the drop down list.)

What other martial arts have you practiced? (Please provide details in the box, i.e. style, years training, grade achieved.)

7 

* What was your MAIN reason for taking up training in the martial arts? (Please select one.)

8 An aggression outlet

For competition and tournaments

Fun/something to do

To improve self-confidence

Meditation

Influenced by movies

For physical exercise

For self-defense

For self-discipline

For spiritual practice

For sport

To be more like a special or famous person

To be more like someone wants you to be

Other, Please Specify

Please press SUBMIT to continue to the next page of this survey.

Wing Chun Survey

Questions marked with an asterisk (*) are mandatory.

Page 2 of 5

* How important are the following as reasons for training? (Please indicate your rating on the grid for each statement.)

1 Extremely negative influence	2 Very negative influence	3 Negative influence	4 Positive influence	5 Very positive influence	6 Extremely positive influence
Aggression outlet					
Competition and tournaments					
Fun/something to do					
Improved self-confidence					
Meditation					
Movies					
Physical exercise					
Self-defense					
Self-discipline					
Spiritual practice					
Sport					
To be more like a special or famous person					

9

To be more like someone wants you to be

What benefits do you feel that training in Wing Chun has provided? (Please list briefly your responses in rank order with 1 being the main benefit.)

10 1:

2:

3:

Are there any negative aspects that you have experienced from training in Wing Chun?

11

To what extent has Wing Chun had a positive impact on your life?

12

No significance		Moderately significant		Very significant
1	2	3	4	5

Please press SUBMIT to continue to the next page of this survey.

Wing Chun Survey

Questions marked with an asterisk (*) are mandatory.

Page 3 of 5

Over the next three pages are listed a number of statements concerning the reasons people often give when asked why they exercise or train in Wing Chun. Please read each statement carefully and indicate, whether or not each statement is true for you personally. If you do not consider a statement to be true for you at all, highlight the ‘0’. If you think that a statement is partly true for you, then highlight the ‘1’, ‘2’, ‘3’, or ‘4’, '5' or '6', according to how strongly you feel that it reflects why you train in Wing Chun.

* Personally I train in Wing Chun...

	1 Not at all true for me	2	3	4	5	6 Very true for me
To stay slim						
To avoid ill-health						
Because it makes me feel good						
To help me look younger						
13 To show my worth to others						
To give me space to think						
To have a healthy body						
To build up my strength						
Because I enjoy the feeling of exerting myself						
To spend time with friends						

Because my doctor advised me to exercise

Because I like trying to win in physical activities

To stay/become more agile

To give me goals to work towards

To lose weight

To prevent health problems

Please press SUBMIT to continue to the next page of this survey.

Wing Chun Survey

Questions marked with an asterisk (*) are mandatory.

Page 4 of 5

* Personally I exercise (or might exercise)...

	1 Not at all true for me	2	3	4	5	6 Very true for me
Because I find exercise invigorating						
To have a good body						
To compare my abilities with other peoples'						
Because it helps to reduce tension						
Because I want to maintain good health						
14 To increase my endurance						
Because I find exercising satisfying						
To enjoy social aspects of exercising						
To help prevent an illness that runs in my family						
Because I enjoy competing						
To maintain felxibility						
To give me personal challenges to face						

To help control my weight

To gain recognition

To 'recharge my batteries'

To improve my appearance

To gain accomplishments

Please press SUBMIT to continue to the next page of this survey.

Wing Chun Survey

Questions marked with an asterisk (*) are mandatory.

Page 5 of 5

* Personally I exercise (or might exercise)...

	1 Not at all true for me	2	3	4	5	6 Very true for me
To help manage stress						
To feel more healthy						
To get stronger						
For enjoyment of the experience of exercising						
To have fun being active with other people						
15 To help recover from an illness/injury						
Because I enjoy physical competition						
To stay/become flexible						
To develop personal skills						
Because exercise helps me to burn calories						
To look more attractive						
To accomplish things that others are incapable of						

To release tension

To develop my muscles

Because I feel at my best when exercising

To make new friends

Because I find physical activities fun, especially when competition is involved

To measure myself against personal standards

Please press SUBMIT to complete this survey. This is the end of the survey.

APPENDIX III:

ETHICAL CONSIDERATIONS FOR PARTICIPANTS

Ethical statement
This survey has been approved through departmental procedures at the University of Worcester. As such, this research adheres to the following ethical guidelines*:

1) All research will operate within a framework of respect for the person, regardless of age, sex, race, religion, political beliefs and lifestyle.
   a) Note: This survey is only to be completed by people over the age of 16.

2) Participants will be briefed as to why their participation is necessary, how the responses will be used, and how and to whom research will be reported.
   a) These surveys will be used solely for academic research;
   b) Subsequent findings may be published through academic journals or other media but no individual will be identifiable.

3) Participants will have the right to withdraw from the research at any time.
   a) *You do not have to complete this questionnaire or share your views in any other way.*

4) All responses and subsequent data will be kept confidential and will be made anonymous upon data entry. This questionnaire will then be securely destroyed.
   a) Data will be kept in adherence with the Data Protection Act (1998).

5) All data will be kept according to the legal requirements in relation to the storage and use of personal data as set down in the Data Protection Act (1998).

6) Participants will be debriefed at the conclusion of the research.
   a) You will receive written feedback on your responses if you request them;
   b) Subsequent findings from the research will be made available at the end of the research phase through academic publications and other forms of dissemination.

7) Should the participant have any queries, they may contact the researcher directly.
   a) Contact details are listed above.

* based on the principles from the following: British Educational Research Association (2004) *Revised Ethical Guidelines for Educational Research*. Southwell: BERA. Office of Public Sector Information (2005) *Data Protection Act, 1998: Chapter 29. 8th Impression.* London: TSO. The British Association of Sport and Exercise Sciences (2000) *Code of Conduct*, Leeds: BASES. The British Psychological Society (2005) *Code of Conduct, Ethical Principles & Guidelines*. Leicester: BPS.

I hereby declare that by completing the survey:
- ***I agree to voluntarily participate in this research project,***
- ***I have read and understand the ethical statement,***
- ***I am over 16 years of age.***

APPENDIX IV:

STATISTICAL ANALYSES

Please note:

Due to the length of the statistical output (1221 pages); the relevant statistical analyses have not been included in the printed copy of thesis.

The output is however available upon written request.

APPENDIX V:

VERBAL INTRODUCTION TO WING CHUN QUESTIONNAIRE

Introduction to Wing Chun Survey

…**Thank you** Sigung

I have been practicing the martial arts for 27 years, yet **what has kept me involved for so long?** This is the question that has driven me for almost a decade to try and establish what people get from training in Wing Chun.

I am a senior lecturer from University of Worcester conducting a transpersonal investigation into Wing Chun. What does this mean? Basically:

- **Transpersonal** means the strive to develop your highest potential.

The initial stages of my research have been to try and establish why fighting systems develop given a range of socio-cultural factors. This has led to investigating the historical basis for Wing Chun.

The next stage of my research has been to conduct an international survey on the general martial artists population compared to an international population of Wing Chun practitioners. This has provided some interesting results for reasons why people train.

The final stage is to correlate this international perspective with practitioners from one Wing Chun association, hence selecting Midlands Wing Chun Kuen.

This is where I would like to ask for your help.

- I have a survey I would like each of you to complete which should take about **20 minutes**.
- Please note that **you do not have to complete the survey if you do not want to.**
- Although I have asked you to **sign an ethical disclaimer** and to write your name on the survey, this is only a record to inform me of your consent. Your name will only be known to me…any results will be made anonymous. At all times, data will be **securely stored, then destroyed** in accordance with the **Data Protection Act**.

As an incentive, you get a free MWCK pen to complete the survey.

Please can I ask you to return the survey to either me or your Sifu within the next couple of weeks. I will be around for some of this session should you have any questions.

APPENDIX VI:

WING CHUN QUESTIONNAIRE

For admin. purposes only	
Identifier:	
Club:	

WING CHUN QUESTIONNAIRE

(Logo has been removed for ethical purposes)

The purpose of this research
Your completed survey will inform the first detailed academic study into Wing Chun. The research will be used to contribute to a wider understanding of Wing Chun.

About this survey
This survey contains a number of different questionnaires to help assess:

- The profile of Wing Chun participants (demographic data: age, occupation, etc; time in training; previous martial arts experience; etc).
- The reasons why people start training in the martial arts as a whole.
- The reasons why people start training in Wing Chun specifically.
- Your understanding of the philosophy behind Wing Chun.

About the researcher
Scott Buckler - University of Worcester, Henwick Grove, Worcester. WR2 6AJ. s.buckler@worc.ac.uk

I have trained in martial arts for 27 years, and Wing Chun for fourteen. I am a senior lecturer at the University of Worcester, specialising in applied education and psychology of education, with current research interests in transpersonal psychology. I have previous academic publications on Wing Chun and research methodology, am qualified by the British Psychological Society in psychometrics and hold advanced Criminal Records Bureau clearance.

Ethical statement
This survey has been approved through departmental procedures at the University of Worcester. As such, this research adheres to the following ethical guidelines*:

8) All research will operate within a framework of respect for the person, regardless of age, sex, race, religion, political beliefs and lifestyle.
   a) Note: This survey is only to be completed by people over the age of 16.

9) Participants will be briefed as to why their participation is necessary, how the responses will be used, and how and to whom research will be reported.
   a) These surveys will be used solely for academic research;
   b) Subsequent findings may be published through academic journals or other media but no individual will be identifiable.

10) Participants will have the right to withdraw from the research at any time.
   a) *You do not have to complete this questionnaire or share your views in any other way.*

11) All responses and subsequent data will be kept confidential and will be made anonymous upon data entry. This questionnaire will then be securely destroyed.
   a) Data will be kept in adherence with the Data Protection Act (1998).

12) All data will be kept according to the legal requirements in relation to the storage and use of personal data as set down in the Data Protection Act (1998).

13) Participants will be debriefed at the conclusion of the research.
   a) You will receive written feedback on your responses if you request them;
   b) Subsequent findings from the research will be made available at the end of the research phase through academic publications and other forms of dissemination.

14) Should the participant have any queries, they may contact the researcher directly.
   a) Contact details are listed above.

* based on the principles from the following: British Educational Research Association (2004) *Revised Ethical Guidelines for Educational Research*. Southwell: BERA. Office of Public Sector Information (2005) *Data Protection Act, 1998: Chapter 29. 8th Impression.* London: TSO. The British Association of Sport and Exercise Sciences (2000) *Code of Conduct*, Leeds: BASES. The British Psychological Society (2005) *Code of Conduct, Ethical Principles & Guidelines*. Leicester: BPS.

I hereby declare with my signature that:

- ***I agree to voluntarily participate in this research project,***
- ***I have read and understand the ethical statement,***
- ***I am over 16 years of age.***

Name (Please PRINT): ……

Signature: …… ***Date*** ……

Signature of Researcher: …… ***Date*** ……

Completing this survey

- When completing this survey, please take your time to understand the question.

- There are no ‗right' or ‗wrong' answers.

- Try not to spend too long thinking about your answer: your first answer is usually the best.

- Make sure you answer ***every*** question, even those which do not seem to directly apply to you.

- Be as honest and truthful as you can. Don't give an answer just because it seems to be the right thing to say. The results do not depend on any one answer within a questionnaire, but on the questionnaire overall.

- If you wish to change an answer, please mark it clearly with a cross and then circle/tick your new answer.

- The survey will probably take between 20-30 minutes to complete.

PART ONE: ABOUT YOU

1	***Name***	

2	***Age***				
3	***Gender*** *(Tick)*	Male		Female	

4	***Total years training in Wing Chun*** *(nearest whole year)*	
5	***Total years training in martial arts*** *(nearest whole year)*	
6	***Not including Wing Chun, how many other martial arts have you trained in?***	
7	***Was Wing Chun your first martial art?***	

8	***Current assessment level***	*(Tick one box)*		
		1	***2***	***3***
	Siu Nim Tao			
	Chum Kiu			
	Biu Tze			
	Instructor			

9	***On average, how many training sessions do you attend each week?***	

12	***Are you:***	*(Tick one box)*
	Employed	
	Self-employed	
	Student	
	Other (e.g. career break, retired, etc.)	

13	***If you are employed, what industry classification do you belong?***	*(Tick one box)*
	Agricultural & forestry	
	Construction	
	Domestic services	
	Education	
	Electricity, gas, water supply	
	Finance	
	Fishing	
	Health and social work	
	Hotels/catering	
	International organisation	
	Mining and quarrying	
	Manufacturing	
	Other community services	
	Public administration & defence	
	Real estate, rent, business	
	Transport, storage, communication	
	Wholesale & retail trade, repairs	
	Other	

10	***Do you practice a religious or spiritual tradition? (Please specify below)***

11	***What level of education have you achieved?***	*(Tick one box)*
	GCSE/GCE/CSE	
	A Level/BTEC	
	HND/FdA	
	Degree	
	Postgraduate/Masters	
	Doctorate	

14	***If you are employed, how would you classify your occupation?***	
	Administrative & secretarial	
	Associate professional & technical	
	Elementary occupation (cleaning, trades, etc.)	
	Management & senior official	
	Personal service (caring, leisure, etc.)	
	Process, plant & machine operative	
	Professional	
	Sales & customer service	
	Skilled trade	
	Other	

PART TWO: REASONS FOR TRAINING

15

How important are the following reasons for training in Wing Chun?	*(Circle your rating for each statement)*				
	Very negative influence	***Negative influence***	***No influence***	***Positive influence***	***Very positive influence***
An aggression outlet	1	2	3	4	5
For competition	1	2	3	4	5
Fun/something to do	1	2	3	4	5
To improve self-confidence	1	2	3	4	5
For meditation/spiritual practice	1	2	3	4	5
Influenced by movies	1	2	3	4	5
For physical exercise	1	2	3	4	5
Self-defence	1	2	3	4	5
Self-discipline	1	2	3	4	5
Spiritual practice	1	2	3	4	5
Sport	1	2	3	4	5
To be more like a special or famous person	1	2	3	4	5

16

What positive benefits, if any, have you experienced from training in Wing Chun? *(List in order)*

17

What negative aspects, if any, have you experienced from training in Wing Chun? *(List in order)*

18

Wing Chun participation has had a positive effect on my life? *(Circle one statement)*				
Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree

PART THREE: MOTIVATION FOR TRAINING

Listed are a number of statements concerning the reasons why people may train in Wing Chun. Please read each statement carefully and indicate whether or not each statement is true for you.

Rating Scale

Not at all true for me					***Very true for me***
1	**2**	**3**	**4**	**5**	**6**

19

Personally, I train in Wing Chun ...	***Not at all true for me***					***Very true for me***
To stay slim	1	2	3	4	5	6
To avoid ill-health	1	2	3	4	5	6
Because it makes me feel good	1	2	3	4	5	6
To help me look younger	1	2	3	4	5	6
To show my worth to others	1	2	3	4	5	6
To give me space to think	1	2	3	4	5	6
To have a healthy body	1	2	3	4	5	6
To build up my strength	1	2	3	4	5	6
Because I enjoy the feeling of exerting myself	1	2	3	4	5	6
To spend time with friends	1	2	3	4	5	6
Because my doctor advised me to exercise	1	2	3	4	5	6
Because I like trying to win in physical activities	1	2	3	4	5	6
To stay/become more agile	1	2	3	4	5	6
To give me goals to work towards	1	2	3	4	5	6
To lose weight	1	2	3	4	5	6
To prevent health problems	1	2	3	4	5	6
Because I find exercise invigorating	1	2	3	4	5	6
To have a good body	1	2	3	4	5	6
To compare my abilities with other peoples‘	1	2	3	4	5	6
Because it helps to reduce tension	1	2	3	4	5	6
Because I want to maintain good health	1	2	3	4	5	6
To increase my endurance	1	2	3	4	5	6
Because I find exercising satisfying in and of itself	1	2	3	4	5	6
To enjoy social aspects of exercising	1	2	3	4	5	6
To help prevent an illness that runs in my family	1	2	3	4	5	6
Because I enjoy competing	1	2	3	4	5	6
To maintain flexibility	1	2	3	4	5	6
To give me personal challenges to face	1	2	3	4	5	6
To help control my weight	1	2	3	4	5	6

Continued…

Not at all true for me		*Somewhat true for me*		*Very true for me*	
1	**2**	**3**	**4**	**5**	**6**

Personally, I train in Wing Chun …	*Not at all true for me*					*Very true for me*
To gain recognition	1	2	3	4	5	6
To recharge my batteries	1	2	3	4	5	6
To improve my appearance	1	2	3	4	5	6
To gain recognition for my accomplishments	1	2	3	4	5	6
To help manage stress	1	2	3	4	5	6
To feel more healthy	1	2	3	4	5	6
To get stronger	1	2	3	4	5	6
For enjoyment of the experience of exercising	1	2	3	4	5	6
To have fun being active with other people	1	2	3	4	5	6
To help recover from an illness/injury	1	2	3	4	5	6
Because I enjoy physical competition	1	2	3	4	5	6
To stay/become flexible	1	2	3	4	5	6
To develop personal skills	1	2	3	4	5	6
Because exercise helps me to burn calories	1	2	3	4	5	6
To look more attractive	1	2	3	4	5	6
To accomplish things that others are incapable of	1	2	3	4	5	6
To release tension	1	2	3	4	5	6
To develop my muscles	1	2	3	4	5	6
Because I feel at my best when exercising	1	2	3	4	5	6
To make new friends	1	2	3	4	5	6
Because I find physical activities fun, especially when competition is involved	1	2	3	4	5	6
To measure myself against personal standards	1	2	3	4	5	6

20	Please use the space below to outline what you understand to be the fundamental 'philosophy' of WingChun?

Thank you for taking the time to complete this survey.

Please return this survey to your Sifu at your next training session.

APPENDIX VII:

AN ELEVEN STAGE PROCESS FOR CONTENT ANALYSIS

(adapted from Cohen, Manion and Morrison, 2007, pp.476-483)

Step	Description
1	Define the research questions to be addressed by the content analysis.
2	Define the population from which units of text are to be sampled.
3	Define the sample to be included.
4	Define the context of the generation of the document.
5	Define the units of analysis.
6	Decide the codes to be used in the analysis.
7	Construct the categories for analysis.
8	Conduct the coding and categorising of the data.
9	Conduct the data analysis.
10	Summarising.
11	Making speculative inferences.

APPENDIX VIII:

WING CHUN PHILOSOPHY CONTENT ANALYSIS

Per	*Quote*	*BF/ BP*	*Phil JSP*	*Years*	*Concept*
1	Wing Chun has embedded very deep theory of exploiting the ‗yin' and ‗yang' both inside yourself and between you and your opponents.	BF BP	P	2	Balance
1	Wing Chun also emphasises in the ‗minimal' energy to deliver the ‗maximum' impact, e.g. punch to the centre line, switch off energy when there is no use.	BF	P	2	Minimum effort
1	The deploitation of Wing Chun is improvised by the practitioners, based on the actual circumstances and his ‗feeling' and ‗sensitivities' towards his opponents.	BF	J	2	Adapting to circumstance
2	I believe the fundamental philosophy of Wing Chun to entail the judicious use of energy, relaxation, stance, explosive speed and centre line advantage to overcome an opponent as quickly as possible irrespective of their physical size and strength.	BF	P	5	Quick & effective
2	One aspect that I value in particular about the philosophy of actually training Wing Chun is that one operates in an environment and flashes of ego are rare, of not unheard of.	BP	J	5	Lack of ego in club
2	In other words, there is a collective desire to improve through the sharing and dissemination of knowledge and skills.	BP	J	5	Self-improvement
3	The fundamental philosophy of Wing Chun as I see it is to respect yourself, to respect others and to treat your Wing Chun brothers as you would family.	BF	J	6	Respect
3	I believe it is a street self-defence which is only to be used in extreme circumstances of threat to self or others.	BF	J	6	Defence
3	When training we must be focused and free of inhibitors such as alcohol and be respectful of our Sifu and kung fu brothers.	BP	P	6	Focus respect
4	Self preservation, good health, self respect and respect for others.	BP	J	1	Health respect
5	To finish a street fight as quickly as possible, using a small set of trapping-range techniques.	BF	J	3	Defence
5	Self-defence subverts all ideas of competition and complicated techniques.	BF	P	3	Focus
5	Give your opponent(s) just enough problems to allow you to break away and escape.	F	P	3	Defence
6	Self defence, internal and external.	F/P	J	24	Defence
6	Understanding of self, control, perfection of movement, skill acquisition.	P	J	24	Self-development
6	Cooperation and ‗healthy' competition.	P	J	24	Cooperation
6	Wing Chun becomes a way of life helping to maintain homeostasis in a stressful world.	P	J	24	Balance anti-stress
7	Little actions, big results.	P	P	4	Minimal effort
9	Wing Chun is primarily a self-defence system.	F	J	4	Defence
9	Its philosophy is one of ‗open to all' helping all practitioners have the opportunity to achieve their own self defence aspirations.	P	J	4	Inclusive
10	To develop physical and mental skills.	F/P	J	2	Mental/ physical
10	To gain self-control.	P	J	2	Self-control
10	Respect and tolerance.	P	J	2	Respect
11	To be able to apply all that you learn to whatever you are doing in life.	P	J	4	Application
12	My understanding of the fundamental philosophy of Wing Chun is to work to gain complete mastery of yourself.	P	J	4	Self-mastery
12	Wing Chun aids this goal because: We do not need to prove or test ourselves in a conflict situation. This is done by training/ chi sau. Physical confidence reduces sub-conscious anxiety. Physical confidence means we can act appropriately in a conflict – not ‗lash out' An awareness of our own weaknesses encourages humility.	P	P	4	Confident humility
13	Simplicity and economy both of effort and movement.	F	P	1	Simplicity economical effort
13	Doing things that seem simple but when inspected have great depth.			1	

13	Using the best possible ‗tool' or travelling the best possible ‗path' to achieve the goal.	F/P	P	1	Best tool best path
14	To control the centre line. Do not use force against force. Correct, efficient and timely use of energy. Use the correct skeletal structure. Relax. Footwork and turning is important. Attach the eyes, throat – no muscles can protect these. Close down the opponent.	F	P	3	Conflict efficient relax close down
15	The fundamental purpose of Wing Chun is to incapacitate aggressive and dangerous individuals, whilst simultaneously limiting the harm done to the practitioner as much as possible.	F	J	2	Defence
16	To develop mental, physical and spiritual awareness in all things.	P	J	1	Development
17	Self defence in the most logical, effective and efficient manner.	F	J	10	Defend efficiency effective
18	To provide an alternative route that allows anyone to be able to defend themselves against anyone else, as long as the required effort is administered.	F	J	1	Defece effort
18	To logically approach fighting and perform well in such a situation through experience and efficiency.	F	J	1	Defence efficiency
20	Wing Chun believes in using the least amount of force necessary to defeat an opponent. This is done by using correct body structure, timing, coordinated movement and relaxation with short bursts of on/off energy.	F	JP	10	Efficiency structure relaxation
20	Wing Chun techniques are un-committed so if an attempted attack by a practitioner fails he is able to flow into another attack without losing balance and compromising his defence.	F	J	10	Commitment balance
20	Wing Chun is a close range fighting system and the practitioner uses the principle that the shortest distance between two points is a straight line. The practitioners aim is to control this line, defending his own centre-line whilst attacking his opponents. The Wing Chun practitioner reacts to the movement of his opponent. He aims to start out second, and finish first.	F	P	10	Shortest distance defence centre line
21	The philosophy of Wing Chun is focused on protecting the centre line whilst making your opponents centre line the focus of your attack.	F	P	1	Centre line
21	Wing Chun is characterised by economy of movement using energy only when necessary and using your opponents energy against them.	F	P	1	Economy energy
22	Wing Chun is a fast, energy-efficient method of self-defence, based on a number of fundamental and scientific principles, including: Defence of the centre-line to protect the body's vital organs. Attack along the centre-line, being the shortest and therefore fastest route. A triangulated structure for strength.	F	P	1	Centre line triangulation
24	I sometime think that Wing Chun is popular for the wrong reasons, i.e. fighting??? Strange I know, since it's a combat art but in thinking of just the fighting one forgets the true essence, and that is the feeling of the art itself, the relaxation, the concentration of energy and just loving the art because it's a lovely art to learn.	P	J	3	Art relaxation energy feels good
25	For me, Wing Chun provides a structured framework through which the practitioner can learn to express themselves physically.	P	J	7	Self expression
25	It demonstrates that there is no one fixed right or wrong answer to any situation and that subtle, near instantaneous changes in circumstances can turn what was a weakness into a strength.	F/P	J	7	Reaction to change
25	It shows that through relaxation and adaptation rather than blunt force, an agreeable outcome can be reached.	F/P	J	7	Relaxation adaptation
25	These are the key features for me which are directly translatable from Wing Chun arenas into routine life.	P	J	7	Transfers to life
26	Economy of movement.	F	J	7	economy
26	Simultaneous attack and defence.	F	P	7	Defence
26	Centre line control.	F	P	7	Centre-line
27	To deal with an aggressive situation if forced to with the most effective	F	J	2	Effective/

	and economical of movements.				economical
27	To utilise body mechanics, i.e. move swiftly away from danger whilst counter attacking in a fluid movement.	F	J	2	Defence
27	Understanding the importance of relaxing and training/mapping techniques (centre line theory)	F	P	2	Relaxation centre line
27	Preserving the art in its purest form.	P	J	2	Preservation
27	To conduct oneself in a manner befitting of the Wing Chun ethic.	P	J	2	Self-conduct
28	For me Wing Chun is about my own personal development.	P	J	1	Personal development
28	In an effort to attain a more direct approach to basic martial arts the fundamental ‗philosophy' of Wing Chun is the use of ‗basic' non-dramatic techniques which are effective and direct in approach/application based on centre-line theory, accepting what comes in and following as it recedes.	F	J	1	Defence centre line
28	Using a mathematical ‗formula' of triangulation of body mechanics to provide structure/strength.	F	P	1	Triangulation
28	Practising the application of ‗on/off' principles to build energy and momentum that is developed more from relaxation until point of contact, then relaxation again, as opposed to the development of brute strength.	F	P	1	Energy relaxation
28	Simultaneous attack and defence system.	F	P	1	Defence
29	To use the economical use of energy of Wing Chun's principles in daily life.	F/P	P	23	Economical energy
30	Relax, self defence and to have no ego.	F/P	J	3	Relaxation defence Lessening ego
31	To train safely in a self defence martial art system, sharing thoughts and ideas with the rest of the Wing Chun family. I believe that training in Wing Chun teaches us a certain respect for life even though the skills we learn could quite easily take it away. Once we learn how to fight we realise we don't have to. Wing Chun trains the inner self to be more relaxed and tolerant without consciously trying to do this, it just seems to develop through training.	P	J	10	Defence respect self-development
34	Peace through training to deal with violence and aggression in others while conquering it within yourself.	P	J	3	Self-development
35	By using your opponents force and power even a small, weak Wing Chun practitioner can be successful by deflecting and redirecting the opponent's force. Feeling and not thinking is essential by ‗going with the flow' or Tao. Wing Chun can be like music: once you know the basic tools (the scales) you can improvise and create beautiful music that best suits your size, shape and personality – this is a most unique form of martial art (unequalled by other fighting systems that have strict forms).	F F	P P	1	Defence going with flow Using force Adapting to person
35	Simplicity is the key, e.g. the best block is to ‗simply move out of the way', shortest distance punches, etc. etc.	F	P	1	Simplicity
36	To use economy of movement to inflict maximum damage upon an opponent – this was the original philosophy.	F	P	9	Economy
36	However, I feel the practice of Wing Chun is intended to bring together mind and body to act effortlessly and without conscious thought.	P	J	9	Mind/body unity
36	An additional element to the philosophy underlying the practice of Wing Chun is a dramatically reduced desire to prove oneself in combat situations. Having the ability to inflict damage upon an opponent leads practitioners to be less likely to inflict that damage. Perhaps the discipline of training removes ego.	P	J	9	Self-overcoming Lessening ego

APPENDIX IX:

INSTRUCTOR INTERVIEW SCHEDULE

Instructor Interview Schedule

Interviewee		***Date***	
Setting		***Time***	

Question	***Response*** *Key areas discussed*
How long have you been training in Wing Chun?	
What brought you to Wing Chun? (Describe your pathway).	
Why have you continued training in Wing Chun?	
Would you say that training in Wing Chun has changed you in some way? (How?)	
Are there any negative elements to Wing Chun, either from what you have experienced in your own training, or from what you have seen with others?	
Would you say that there is a fundamental philosophy behind Wing Chun? (If so, please describe).	
How do you see your training continue to develop in Wing Chun?	
Can you ever see yourself giving up Wing Chun?	
How do you see Wing Chun developing in the future?	

APPENDIX X:

INSTRUCTOR INTERVIEW ETHICAL PERMISSION FORM

Instructor Interview: Ethical disclaimer

Purpose

The purpose of this interview is to gain views from instructor's perspectives on their journey' in Wing Chun and the future development of Wing Chun.

How the interview data will be used

- The interviews will be used to correlate perspectives from Midlands Wing Chun Kuen instructors in order to identify areas of similarity and difference.
- The interview will be made anonymous after transcribing and as such, there will be no way in which any response you make will be identifiable.
- Responses will be used to inform research into my doctoral thesis and may also be used for academic publications.

You have the right:

- not to participate in this interview
- not to answer any specific question(s)
- to withdraw from the interview at any time
- to ask the interviewer any questions about the research at any time

Ethical statement

This survey has been approved through departmental procedures at the University of Worcester. As such, this research adheres to the following ethical guidelines*:

1) All research will operate within a framework of respect for the person, regardless of age, sex, race, religion, political beliefs and lifestyle.
    a. *This interview is only to be conducted with instructors aged over 16.*
2) Participants will be briefed as to why their participation is necessary, how the responses will be used, and how and to whom research will be reported.
    a. *Findings from the interviews will be used solely for academic research;*
    b. *Subsequent findings may be published through academic journals or other media but no individual will be identifiable.*
3) Participants will have the right to withdraw from the research at any time.
    a. *You do not have to complete this interview or share your views in any other way.*
    b. *You have the right not to answer any question and to withdraw at any point.*
4) All responses and subsequent data will be kept confidential and will be made anonymous upon data entry. This questionnaire will then be securely destroyed.
    a. *Data will be kept in adherence with the Data Protection Act (1998).*
5) All data will be kept according to the legal requirements in relation to the storage and use of personal data as set down in the Data Protection Act (1998).
6) Participants will be debriefed at the conclusion of the research.
    a. *You will receive written feedback on your responses if you request them;*
    b. *Findings from the research will be made available at the end of the research phase through academic publications and other forms of dissemination.*
7) Should the participant have any queries, they may contact the researcher directly.
    a. *Scott Buckler: 90 Bredon, University of Worcester, Henwick Grove, Worcester. WR2 6AJ E-mail: s.buckler@worc.ac.uk Telephone: 01905 855463*

* based on the principles from the following: British Educational Research Association (2004) *Revised Ethical Guidelines for Educational Research*. Southwell: BERA. Office of Public Sector Information (2005) *Data Protection Act, 1998: Chapter 29. 8th Impression.* London: TSO. The British Association of Sport and Exercise Sciences (2000) *Code of Conduct*, Leeds: BASES. The British Psychological Society (2005) *Code of Conduct, Ethical Principles & Guidelines*. Leicester: BPS.

I hereby declare with my signature that:

- ***I agree to voluntarily participate in this research project,***
- ***I have read and understand the ethical statement,***
- ***I am over 16 years of age.***

Name (Please PRINT):			
Signature:		***Date:***	
Signature of Researcher:		***Date:***	

APPENDIX XI:

INSTRUCTOR INTERVIEW TRANSCRIPTIONS

Instructor	A	**Location**	XXXX Community Centre
Date	11th April 2009	**Time**	12.20pm

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

Instructor	B	**Location**	TGI Fridays XXXX
Date	28th March 2009	**Time**	12.35pm

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

Instructor	C	**Location**	Costa Coffee – XXXXX
Date	11th November 2008	**Time**	11am

Instructor	D	**Location**	XXXX Community Centre
Date	21st March 2009	**Time**	12.30pm

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

Instructor	E	**Location**	TGI Fridays XXXX
Date	18th April 2009	**Time**	12:30pm

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

This item has been removed for data protection reasons. The unabridged version of the thesis can be viewed in the Lanchester library, Coventry University.

Instructor Interview Summary

Person	Line	Code	Notes
A	**4**	**Self-defence**	
A	**6**	**Fell into WC**	
A	**8**	**Like-minded people**	
A	**10**	**WC is part of my life. Integrates.**	
A	**10**	**Softness, relaxation**	
A	**10**	**Balance**	
A	**12**	**WC has helped me in stressful times**	
A	**14**	**Relaxation**	
A	**14**	**Escape**	
A	**16**	**Need a balance between work, family, training**	
A	**18**	**Yin/yang – balance**	
A	**20**	**It is my religion**	
A	**22**	**Striving for perfection**	
A	**24**	**Never will give up WC – will always use WC philosophy**	
A	**26**	**A battle for power is looming. We need to stick to what we do.**	
Person	**Line**	**Code**	**Notes**
B	10	Selected WC – if I was female, what would I choose?	
B	12	Habit. I enjoyed it.	
B	12	WC has been a constant.	
B	12	Desire to push myself forward	
B	12	Makes me a calmer person	
B	14	More relaxed	
B	16	Relaxed	
B	16	Enjoy it	
B	16	Concentration & in control	
B	20	Calmer in work. Don‘t get upset.	
B	24	A line is drawn in my mind.	
B	30	Don‘t feel threatened by physical violence	
B	38	Correct mental state. Relaxation	
B	38	Stay relaxed.	
B	38	Stay slightly focused. Concentrate on yourself.	
B	42	Self-analysis	
B	48	Pragmatic…a mental state.	
B	50	Philosophy of the middle way.	
B	58	Pauses from training make you think about giving up. Can get back into it easily.	
B	60	Training makes me feel better.	
B	64	Don‘t care how WC develops – it is about me!	

Person	Line	Code	Notes
C	2	WC different to other m.arts	
C	10	Depth of history & philosophy	
C	14	Other m.arts rely on their physical nature	
C	16	WC creates ideas, concepts, perfection, evolves	
C	18	Relaxation	
C	18	Effective/efficient	
C	18	Frustrating	
C	22	WC has lowered my aggression	
C	22	More relaxed	
C	22	More confident	
C	28	WC makes you a better person and a better fighter	
C	30	WC challenges your comfort zone	
C	32	Focuses mind and breathing	
C	40	WC – self-defence, constant exploration of self, body, mind	
C	42	Politics are a negative aspect	
C	44	Constant refinement	
C	44	Makes you question	
C	44	Focus	
C	44	Balancing out – centre line – applied to life	

C	48	Respect, family, social element	
C	50	WC has changed my life	
C	52	Politics doesn‘t bother me.	
C	52	I will just continue training where I train	
C	56	Our WC is good. Home of WC will be the UK soon.	
C	56	We stay to our principles	

Person	Line	Code	Notes
D	4	Missing info from previous WC style	
D	4	Started learning again	
D	4	Apprenticeship	
D	6	Adapting	
D	6	Inner depths	
D	8	Superficial moves without meaning	
D	12	Lacking depth of information (energy)	
D	14	Studied Shotokan karate	
D	22	WC keeps me sane	
D	22	WC is a constant	
D	24	Feel bad if miss training – I can be irritating	
D	26	Social aspect	
D	26	Constant improvement	
D	26	Addictive	
D	28	Mind and body	
D	28	Balances energy	
D	28	Makes you feel good	
D	28	Training makes me feel better	
D	30	Challenges constantly	
D	32	Self-critical	
D	32	Constant improvement in life	
D	34	WC given me travel to different places. Met different people.	
D	40	Given me the skills to fight	
D	42	Philosophy evolves – different depths.	
D	42	A way of life	
D	42	You develop with it	
D	42	Development over time – you appreciate what it offers	
D	44	A more natural philosophy	
D	46	Keep progressing to continually improve	
D	46	Relax	
D	46	Accept what you are capable of. It is ‚my‘ WC.	
D	52	Would never give up WC	
D	54	Adapting it mentally and physically	
D	56	Politics continuing as our association. more competition externally in future.	
D	56	Principles will stand the test of time.	

Person	Line	Code	Notes
E	16	Lack of competition	
E	20	Physical activity	
E	20	Mental calmness	
E	20	Enjoyment	
E	32	Confidence	
E	32	No quick fixes	
E	32	Physically confident	
E	36	Feel strong – solid core	
E	38	Relaxation	
E	40	WC has become me	
E	42	Ego – self-realisation	
E	44	Makes you think more	
E	46	It‘s how you internalise WC and justify it to yourself	
E	50	Self-realisation	
E	50	Personalising WC	

E	52	Play, enjoyment
E	54	Would never give up we
E	56	Would always continue with we
E	60	we will develop around me and those I train vvith
E	62	Here and now
E	64	Prefer to train with those people I know. Others have a different training agenda.